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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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Volume III.

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The Missionary Surveys' Campaign for 50,000 Subscribers

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The Goal: A Subscriber in Every Presbyterian Home.

Is There One In Yours?

40000

JACK FINDS A STRONG ADVOCATE OVER IN MO.

DID YOU KNOW—

35000

That the Presbyterian Church in the United States, of which we are a part, numbers 310,602?

That the total contributions of this people last year amounted to \$5,086,798?

That \$3,634,565 was spent on themselves, an average per capita of 11 $\frac{3}{4}$ dollars, and \$1,382,233 given to others, an average per capita of about 4 $\frac{1}{2}$ dollars, or a little over one cent per person per day? Didn't they distress themselves?

That these people gave \$561,179 to Foreign Missions, or a per capita amount of about \$1.40—a little over one-third of one cent per person per day?

That a net gain of 3 $\frac{1}{3}$ per cent. in membership was made?

That a total of 277,993 pupils are gathered in the Sunday school departments and that they contributed \$271,358?

That there are 2618 women's societies, comprising a membership of 66,521, who gave a total last year of \$410,423 of which \$104,095 were given to Foreign Missions?

That the presbytery of Upper Missouri holds first place among the 81 presbyteries, our women having averaged \$12.84 per capita, giving a total of \$9,409?

That our 330 missionaries on the foreign field were instrumental in bringing last year 3,407 souls to Christ?

That the most fruitful mission was Africa, adding 1,328, the next Korea, adding 1,094?

That Mr. and Mrs. Logan, practically alone, led three times more people to Christ in heathen Japan than did all of the 700 people of this church in this Christian land?

That "facts are fuel," and are obtained in much the same way—by digging.

That no Christian can be intelligent about the affairs of the church unless he has access to some publication whose business it is to furnish such information?

That "The Missionary Survey," published by our church, is regarded the best denominational publication in this country?

That it contains 80 pages each month, beautifully illustrated, making 480 pages for the year, printed from new electrotypes plates, on clear pearl paper, made especially for the work, bound in rich buckram cloth, is an ornament for the library table, and a perpetual joy to any household—only seventy-five cents a year!!—Extracts from *The King's Business*, the weekly calendar of the First Presbyterian Church, of St. Joseph, Mo., Rev. W. R. Dobyns, D. D., Pastor.

30000

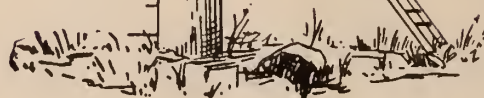
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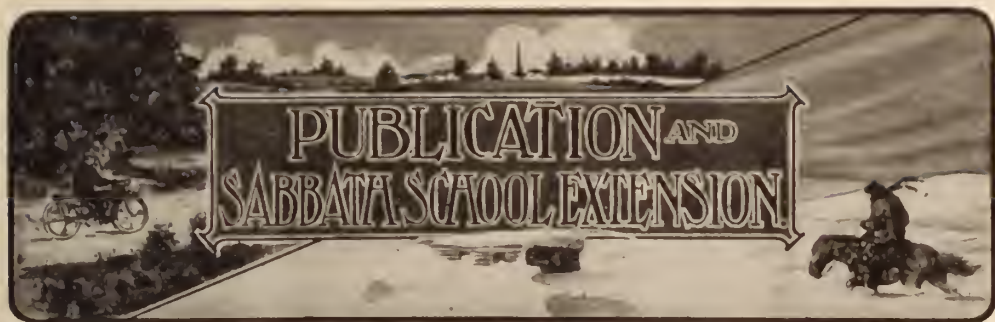
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Texarkana, Ark.

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SUNDAY SCHOOL EFFICIENCY.

WHEN it is realized that the Sunday School is a most powerful educational factor in the life of the church, through which especially the young people may be given an intelligent grasp of the church's great mission to the world; and when that idea is dominant in the conduct of the Sunday School; then it becomes an institution bristling with life and interest. Like a magnet charged, it draws and holds irresistably.

There's no need for a Sunday School to get into a rut. Its field of activity is too broad and its interests too varied for that. If there is a spark of originality in a superintendent or his aides, let it be engaged and focused upon the enterprise: you will find the response as quick and as grateful as the answer of a ship to her helm, or the "full speed ahead" of her propellers.

Take two examples, which have just come to the SURVEY editor's desk. One is a poem composed for Foreign Mission Day in the Sunday School. Of course, a program and other literature for this service was furnished from Nashville, but here was a school which aspired to have something in addition—something unique, and succeeded. How much the interest was increased! Put your own blood and muscle into a scheme and it becomes a thing of life!

Lay back on somebody else's plan and the performance is more or less artificial and listless. Programs will continue to be sent out, necessarily; but they are for the most part suggestive only. Rally Day programs will soon be in the hands of our superintendents, but excellent as they may be, it is a physical impossibility to sit here in Richmond and make one program that will answer all the requirements of three thousand Sunday Schools with more than a hundred varying needs. Look over the suggestive program, adjust it to your school as far as possible, but by all means throw something of yourself into it and let that be a "something" from your choicest brain cell. God blesses that kind of preparation wonderfully. Try it.

The other example of Sunday School enterprise is shown in the article from J. M. Workman. This young man is making a telling stroke for church efficiency in the Missionary Reading Contest he has been conducting in the Second Presbyterian Sunday School at Greenville, S. C. To secure 773 readers of missionary books in one congregation in three months is an achievement that not only speaks volumes for the method used and the Sunday School as the agency through which to promote it, but makes a substantial promise of growth of missionary inter-

est and power for the church so fortunate as to discover and use the method and the agency.

We congratulate the Sunday Schools which have members thus using the talents—the intellect—the “devising machinery” which God gave them—to promote the Master’s Kingdom. There is hardly a Sunday School which does not hold in some degree this talent within its membership, but comparatively few have employed it.

There was a young man who used to be skilful in devising unique figures for “the German,” and his dancing friends praised him; but the happiest shift he ever made was when, seeing the folly and profitlessness of it all, he directed the same talent into the channels of Christian service. Depend upon it the Sunday School can use all your genius and give back the largest returns.

YENCHENG.

A POEM composed and read by Miss Jennie M. George at the Foreign Mission Day exercises of the Oak Cliff Presbyterian Sunday School, of Dallas, Texas:

Oh, don't you like to do a thing
That's big and worth your while,
That makes the heavy hearts grow light,
And saddened faces smile?

We're going to help a million souls
In China, far away,
To know the love of Jesus Christ,
And see the light of day.

We're going to take the money, which
Our mission boxes yield,
To build the newest station in
Our North Kiangsu field.

They call the station Yencheng,
Or the City by the Sea,
Can you pronounce it, girls and boys?
It's kind of hard for me.

We have four missionaries there:
The Hancocks and the Whites;
They need some schools to teach in,
And some place to sleep at nights.

Now, Mr. White, for years and years,
Had been at Hsu-chou-fu,
A-preaching to those Chinamen,
(The folks that wear a queque.)

And when he left for far Yencheng,
They begged him not to go,
But twenty-nine went with him there,
Because they loved Him so.

They left their pleasant little homes,
A loyal Christian band,
And started “through the wilderness”
To find the “Promised Land.”

Just forty miles above Yencheng,
They stopped and built a town,
They called their colony Fu-ning,
And there they settled down.

So Mr. White won't have to wait
To train his native force,
For all that band of Christian men
Are there to help, of course.

But, oh! they need a doctor, and
A hospital, beside,
A church, and a physician's home—
These must not be denied.

But why should I be telling you?
That's why we're here to-day,
To gather up our money-bags
And send them far away.

To tell the little yellow men
In Yencheng by the sea,
That Christ was crucified for them,
As well as you and me.

Now that is a bright story in rhyme, written with a big purpose in it. One who was present at the Sunday School exercises says the lesson taught and the impression made by it was fine. The author herself read it, and the spirit which conceived the poem also animated its delivery, giving a flavor of enthusiasm to the whole service.

HOW A SUNDAY SCHOOL PUT FORWARD A MISSIONARY READING CONTEST.

J. M. WORKMAN.

THE Missionary Reading Contest, which was conducted by the Missionary Committee of the Sunday School of the Second Presbyterian Church, Greenville, S. C., met with such success that the Committee wishes to explain it to other church workers, trusting that they may find it a help in their work.

The object of the contest was to encourage the reading of books dealing with missions and thus give information and enlarge interest in this work. The means employed were to circulate as widely as possible through the school a few carefully selected books and have as many persons as possible read several of them. The readers would then of their own accord, be glad to have more books from the missionary library.

The contest lasted three months during which time the total number of readers secured for the books entered reached 773. In addition to this there was a very noticeable increase in the number of books taken from the mis-

sionary library. The close of the contest was marked by public exercises in the Sunday School, consisting of a missionary program. The program was varied, about fifty boys and girls of different ages taking part. A feature of it was the presentation of the prize to the winner in the contest. The Sunday School room was decorated for the occasion.

THE CONTEST IN DETAIL.

Equipment—Books.

Of course, in any contest some equipment is necessary. The committee began by collecting the books in the library on shelves to themselves, purchasing some new books, and putting all in charge of a special librarian. While this is not absolutely necessary to the contest, it gives room for large results.

Five books were selected and two copies of each were purchased for the contest. The books were selected with a view of pleasing the average reader of about sixteen, but were of such as



Decoration Effect in the Greenville (S. C.) Second Presbyterian Sunday School on Foreign Mission Day.

might be of deep interest to readers of from twelve or fourteen years of age, and upward. The committee deemed it impracticable to include younger children, or to run a separate contest at the same time.

Rules.

The rules of the contest neatly mounted, were posted in conspicuous places about the church for two weeks before the contest was to begin. The rules posted were as follows:

MISSIONARY READING CONTEST.

Second Presbyterian Church Sabbath School.

The Missionary Committee of the Sabbath School will award a prize to the person securing the largest number of readers to the four following books:

1. Under Marching Orders.
2. Uganda's White Man of Work.
3. In the Tiger Jungle.
4. The Victory of Mary Christopher.

Each class will be allowed one representative in the contest, the same to be elected by the class.

The Committee will announce on a bulletin each week which class is leading in the contest, and the standing of all classes.

Each Class Representative may keep a given book two weeks. During this time the Representative will have entire charge of the book, circulating it among the readers he solicits. At the end of the two weeks the Representative must return the book to the Librarian, with the privilege of renewal if not called for by another contestant. Each time the Representative returns a book he is given one of the other four books entered in the contest.

If the contestant (or Class Representative) fails to return the book to the Librarian on time, the name of the last reader he has secured will be cancelled.

In order to secure the largest number of readers, the Class Representative should not allow one reader to keep a book any longer than is absolutely necessary—at the longest, one week.

As is apparent the method was to have the contestant solicit readers rather than do the reading himself. This contestant was elected by the class, as by this means he was made to feel more responsibility, and the class felt called upon to support him. Thus a spirit of class rivalry was brought into use.

Blanks and Directions.

The blank having on it printed instructions to readers was pasted lightly in the front of each book. On alternate Sundays at the opening of Sunday School the contestant returned his books with the blank in it properly filled out, to the special librarian, who tore out the record and filed it, and placed a blank in the book. He also exchanged the books so that at the close of Sunday School a fresh book was ready for each contestant. The following was the blank used:

DIRECTIONS FOR READERS.

1. In order that the contesting Class Representative may secure proper credit, each person who reads this book must sign his name in the space below.

2. Each person signing here must have read this book during the contest period.

3. There are duplicate copies of these books, and a reader may sign in only one copy of each book.

Name of Class Representative.

Names of Readers.

.....

Issued, _____, Returned, _____

The Chart.

The large bulletin or chart showing actual and relative standing of the class representative before the school is of prime importance. The chart was posted every other Sunday; it showed graphically, numerically, and comparatively, the standing of each representative. The chart used was eight by eight feet and could be read at quite a distance.

The Method.

The method of conducting the contest has been brought out all through this article, except the means of maintaining interest through the three months remains to be stated. The largest incentive was, of course, the spirit of friendly rivalry developed by the desire to win the prize. But in addition attention was frequently called

MISSIONARY READING CONTEST RECORD

Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil	Teacher Pupil
100	100	100	100	100	100	100	100	100	100
95	95	95	95	95	95	95	95	95	95
90	90	90	90	90	90	90	90	90	90
85	85	85	85	85	85	85	85	85	85
80	80	80	80	80	80	80	80	80	80

A Section of the Chart Upon Which the Record Was Kept.

during the closing exercises of the school to the standing of the leading contestants. Then at frequent occasions some member of the school was asked to tell some thrilling experience that he had learned by reading the books; or a recitation could be extract-

ed from one of the books, and delivered by a pupil.

The contest resulted in a great and seemingly permanent increase in missionary reading, and in an evident increase in interest. The contest is highly commended to the schools.

THE MISSION SUNDAY SCHOOL AT SHACKELTON.

CORDELIA WEESNER.

(See the picture on front cover of this Magazine.)

HAVING been requested to write an account of the work at Shackelton, I am also furnishing a picture of my Sunday School taken a few days ago. A happier lot of children one could not have found than these, when they were ready for their picture to be taken. Unfortunately, seven or eight of the children failed to arrive in time.

Shackelton is a small mining village situated among the hills of North Georgia with near two hundred inhabitants. This village is situated between two strong churches—a Presbyterian and a Baptist.

Very few of the Shackelton children ever attended church or Sunday School at either the Presbyterian or Baptist church.

Seventeen months ago I began this work by house to house visitation, distributing Sunday School literature. In a short time after my first round with

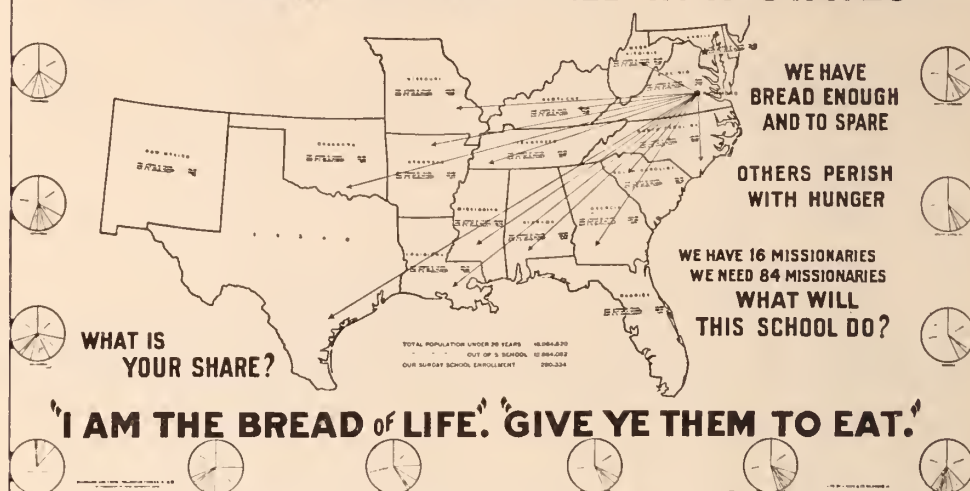
the literature I succeeded in starting a Sunday School in a room furnished by a good woman of that place. My first effort was to get the children out, and soon they got their mothers interested. Does it pay? Come to Shackelton some bright, sunshiny Sunday; see the children as they march to our place of meeting, and hear them sing Gospel songs. Many of the mothers are interested in this work, and aid me in many ways, for which I am very grateful.

Rev. J. C. Harding, pastor of the Presbyterian Church here, has made seven visits to this place within the past seven months, and is deeply interested in the work. It is through Mr. Thomas W. Dimmock's aid that I am enabled to carry on the work. He secures all the literature needed and visited the school last year just when we needed his advice and help most.

Mr. Dimmock has been working for this cause for thirty-three years, and has aided many weak schools in many destitute places.

RALLY DAY October 4th 1914.

OUR SUNDAY SCHOOL FIELD IN 17 STATES



The above poster in three colors, size 25x40 inches is being furnished to all Sunday Schools for Rally Day. If your Sunday School has not received one, write a post card to the Presbyterian Committee of Publication, Richmond, Va., and the poster-chart will be forwarded postpaid free of cost to you. The Chart will greatly illuminate your Rally Day service. The information given in the figures are highly suggestive and the facts inspiring. Be sure to make this chart count for its full value.

SUNDAY SCHOOL EXTENSION.

MRS. J. W. MECK.

You may talk about extension
For your city or your town,
Or may plan some other project
To invite good fortune down;
A work I would present you,
Knocks these others out of sight,
For it's based on all that's worthy.
And it's good because it's right.

Gather in the little children
From the home or from the street,
Let them every Sunday morning
At the church together meet.
There are those in this broad South-
land

Who such places never go;
Listless, here and there they wander,
God, their Father, do not know.

Gather in these tender children,
There's extension for you true;
This is work the Master gives you,
Ministering angels such would do.
Heap upon the plate your silver,
Children's lives are purest gold;
Send our Southern Church this mes-
sage:
"Children, children, for the fold!"
Camden, Ark.

The establishment of a Mission Sunday School and its faithful maintenance inevitably results in an organized church; a church growing out of a Mission is more than apt to become an effective recruiting station for the church militant.

AMERICA — A FIELD — A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR

MISS BARBARA E. LAMBDIN, LITERARY EDITOR
1422 HUET BUILDING, ATLANTA, GA.

THE SEPTEMBER SUBJECT—CITY MISSIONS.

In our college days a favorite query in our literary society was, "Which is more desirable as a residence, city or country?" It is one of the hopeful signs of the times that recently the same society debated the question. "Which is the more important as a Mission Field, the city or the country?" It indicates that even the young people are attacking religious problems, under the influence of the missionary spirit. This writer would far rather be assigned either side at random, than act as judge and be compelled to decide the question.

The complex problems of City Missions have been largely due heretofore to the degradations of the slums, the demoralizing influence of the saloon, the bitter struggle with poverty, class prejudices between the rich and the poor, the miserable tenant system, segregation of vice, etc.; but the situation becomes still more complicated in recent years by reason of the admixture and antagonisms of an increasing foreign element, introducing race prejudices. The cities of the Old World have all the other problems incident to City Missions, but the United States is compelled to face the situation in its most complicated form.

A young physician, just out of a medical university, beginning practice in a great city, kept a record of his first week's experience. He was called

out day and night and kept so constantly engaged as to be compelled to subsist at times on one meal a day, yet during that first week only once among his patients and their families could any one speak English. If his difficulties were intensified by inability to communicate in an unknown tongue with his patients, consider the greater perplexity of the young physician of souls, trying to explain in unknown terms the gospel plan of salvation to these same people.

The facts and figures of the urban population have been iterated and reiterated on platform and in missionary magazine till they are a twice-told tale; yet at the risk of repetition we can scarcely forbear giving some later statistics, compiled from the "Federal Census Bulletin," by the Congregational Missionary Society, and contained in a leaflet entitled, "The City and the Kingdom."

"The first white child born in Chicago died in that city in March, 1907. In his lifetime he saw the city grow from less than one hundred people to 2,000,000.

"There are 299 cities in the United States having a population of 25,000 or more.

"In 1800 less than 4 per cent. of our population was urban. In 1910 46 per cent. lived in cities with a population of 2,500 or more.

"While the rural population in the United States increased 11 per cent. from 1900 to 1910, the urban population increased 35 per cent.



THE SAVIOR OF THE CITY
Who, made Himself of no reputation
and took upon Him the form of a
servant, and was made in the
likeness of men.

Philippians 2:7

CHRIST AMONG THE LOWLY L. Lhermitte
In the Metropolitan Museum of Art, N.Y.

Assembly Herald

"In fifteen States a majority of the population is found in cities. In eight of these, the urban population is more than two-thirds of the whole.

"There was an actual decrease in population in 795 counties in the United States in the last ten years, while only three cities show a decrease, and with two of these it was the result of great natural catastrophes.

"If the rate of the movement of population from country to city which prevailed from 1900 to 1910 continues until 1940, there will then be in the United States 21,000,000 more people in our cities than outside of them.

"The country supplies the church with most of her ministers. Among a hundred preachers in a particular conference, most of whom had city charges, it was discovered that only two were born and reared in the city.

"An examination of the membership of six leading Protestant denominations shows that the proportion of church members to population is only from one-half to one-fifth as great in the city as in the country.

"During the last half of the nineteenth century, in the United States as a whole, Protestant church membership grew faster

than the population; while in the city, population grew faster than Protestant church membership.

"The cities are relatively under-churched. If New York had churches in the same proportion as the average fair-sized town, there would be enough churches in that city to make a solid line of edifices over two hundred miles long, without breaks for cross streets or passageways, allowing only one hundred feet frontage for each church.

"There are sixty-six languages spoken in New York City.

"Only about one-twelfth of the population of Paris is foreign-born. In London less than one-thirtieth of the population is foreign. But according to the census of 1910, the 229 cities in the United States having at least 25,000 inhabitants, have a foreign population of twenty-six per cent."

Comment is unnecessary. These facts may be arrayed as "The Peril of the City," or may be used to magnify the difficulties of City Missions. Why should they not rather be used as the appeal of human need, challenging the faith of the Church to save the city in order to save the Nation?

THE BEGINNINGS OF PRESBYTERIANISM IN NEW ORLEANS.

EVERY PRESBYTERIAN CHURCH THE OUTGROWTH OF HOME MISSIONS.

REV. LOUIS VOSS, D. D.

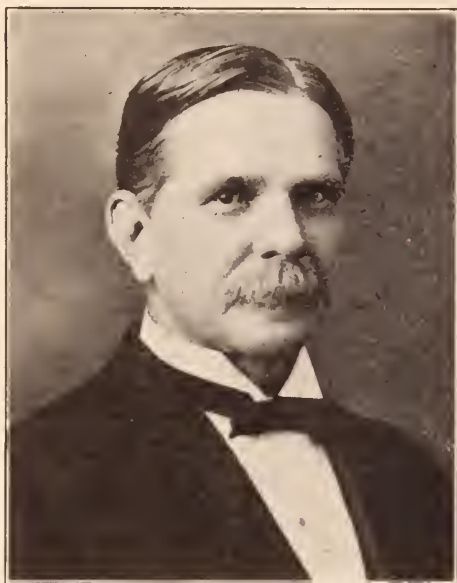
ALTHOUGH the first Presbyterian Church of New Orleans was not organized until 1823, the beginnings of Presbyterianism in this city date back to 1818. On January 22 of that year Sylvester Larned, who had just finished his divinity course at Princeton and been licensed by the Presbytery of New York, landed in this city, where there was then only one other Protestant minister, Dr. Hull, an Episcopalian. On account of his splendid gifts he was invited to locate here permanently, notwithstanding the opinion of some that New Orleans, then having a population of about 32,000, was too small to support two Protestant churches.

Mr. Larned's labors were those exclusively of an evangelist and Home missionary. His brief life was spent in gathering a congregation and build-

ing a house of worship. He died of yellow fever on August 27, 1820, on his twenty-fourth birthday.

His successor was the Rev. Theodore Clapp, a member of the Congregational Church. He was never installed as pastor, however, but, like his predecessor, labored as a Home missionary. On the evening of November 23, 1823, the First Presbyterian Church was organized with nine males and fifteen females. Four elders were elected, two of whom were Joseph A. Maybin and Alfred Hennen, whose names are household words in New Orleans even today. Mr. Hennen was an intimate friend of Sylvester Larned, and aided him in many ways. He served as an elder of the First church for over half a century.

Under the pastorates of Drs. Joel Parker, John Breckenridge and W. A.



Rev. Geo. Summey, D. D.
Pastor Third Presbyterian Church.

Scott, the church prospered greatly. Vigorous and constant efforts were made to build up Presbyterianism in the city.

The ministry of Dr. B. M. Palmer of forty-five years was a benefaction, not only to the thousands who hung upon his lips, but to the cause of Presbyterianism in the city and State, and to the community which proudly called him its "first citizen."

The First church, itself the product of Home Missions, in turn became the mother of many churches. Its first effort in this direction was the employment in 1840 of Rev. Jerome Twichell, whose labors resulted in the organization of the Lafayette church, which, under the efficient ministry of Rev. Dr. Thomas R. Markham, became one of the largest numerically in the city.

The next enterprise undertaken by the First church resulted in the organization of what was known as the Second Presbyterian church, now extinct.

In the autumn of 1844 a few members of the First church established a Sunday School in the Third District,

and on March 7, 1847, the Third church was organized with a colony of eighteen members, sent off from the First church.

These three churches were directly colonized from the First church, and were the results of Home missionary efforts.

The Prytania Street organization was an independent movement, but, like the Third church, it developed from a Sunday School which was started uptown.

On May 31, 1846, the church was organized by the Presbytery of Louisiana with twelve members, six male and six female, of whom three were from the First church, two from the Second, and seven from the Fulton Street, now the Lafayette church. The Prytania Street church became the mother of the First German Presbyterian church, by dismissing seventeen Germans to assist in the formation of the German church. A colony of twelve was also sent off by the Prytania Street church to reinforce the Thalia Street church, now the Memorial church.



Rev. Louis Voss, D. D.
Pastor First Street German Presbyterian Church.

Through the agency of a general committee of Domestic Missions, chapels were erected in four different sections of the city.

On April 11, 1847, a church was organized, known as the Fourth church, with nine members, of whom five were from the First church and four from abroad. A new and large church was built at a cost of over \$40,000, at the corner of Gasquet and Liberty streets. In May, 1871, this building was sold and a better location purchased at the corner of Canal and Derbigny streets, where the present Canal Street Presbyterian church now stands.

In the Boulogny Chapel, built in 1850, an irregular mission was conducted with varying success till 1860, when regular preaching was begun there by Rev. B. Wayne. In May, 1861, a church was organized by the Presbytery of New Orleans, now known as the Napoleon Avenue church, with twenty members. In March, 1870, the present location on Napoleon avenue was purchased and a new brick building commenced, which was finished and dedicated in September, 1873, free of debt.



Alfred Hennen, Elder.



Rev. Geo. H. Cornelson, Jr., D. D.
Pastor First Presbyterian Church.

This church has recently purchased a splendid building site at the intersection of St. Charles and Napoleon avenues, two of the most prominent residence streets of the city, where it expects to build shortly a new and modern house of worship.

On September 1, 1855, a church was organized by the Presbytery at Carrollton with seventeen members, seven from the First church, nine from the Prytania Street, and one from the Second church. This congregation owns a handsome brick building, and has developed into a flourishing church, under the ministry of Rev. Dr. J. W. Caldwell, Jr.

It remains only to sketch the beginnings of our two German churches, both of them the products of Home missionary efforts manifested in the fostering care of the Presbytery.

The First German Presbyterian church was incorporated April 5, 1854. The membership was composed partly of members of the Protestant church on Jackson street, reinforced by the colony of seventeen Germans from the Prytania Street church.

The Second German church was organized May 24, 1863, with twenty-five members from the First German church. Rev. F. O. Koelle became pastor on April 8, 1896, and continued as such for thirty-five years. Early during his ministry the present handsome church was erected at Claiborne and Allen streets, costing over \$9,000.

The history of these two self-supporting German Presbyterian churches in New Orleans indicates the methods by which our foreign population can best be reached. Originally only the German language was used in their services and Sunday Schools. Twenty-

five years ago English was first used in the Sunday School, and later some English services were introduced. Now both churches use the English language entirely, the Second German church maintaining only one German service monthly.

To reach any large body of foreigners, there must be a native ministry from among them. To bring them into sympathy with our doctrine and practice, they must be indoctrinated wisely and patiently, and this can be accomplished only by men of their own race.

New Orleans, La.

MULTIPLICATION BY DIVISION IN JACKSONVILLE, FLA.

BY REV. L. ROSS LYNN.



In Florida.

A Proper view of missionary work in Jacksonville takes us back some seven years. At that time and during the pastorate of Dr. Boggs, the First church organized a Sunday School in the Springfield section of the city. The work was begun in a renovated barn on an alley. Within two years a lot was purchased, a building erected and a church of eighty-six members was organized. This membership has increased to 325, and its contribution for the benevolent causes last year amounted to \$1,824.

The Springfield church organized two mission Sabbath Schools—Westminster and Oakhurst. Both have been organized into churches, and the two are served by Rev. W. C. Jones. Members of the Springfield church are still assisting with the Sunday Schools at these two points.

It is hoped that the way may be clear for this vigorous church to begin a new mission in the fall.

By the time the Springfield work was under way, the First church, then served by Dr. J. W. Graybill, began a Sunday School in Riverside. Four years ago the Riverside church was organized, and its first and only pastor is Rev. J. G. Venable.

This organization, now 300 strong, is full of the missionary spirit. An outlet for its endeavor was found in West Jacksonville, where it has for some time conducted a flourishing Sunday School, near the Seaboard shops. This church, too, has had its eye on another point for missionary endeavor along Sunday School lines.

Shortly after the arrival of Dr. French, work was instituted in South Jacksonville, just across the river—a rapidly growing suburb. This work was under the especial oversight of Mr. Chandler, the assistant of Dr. French. It was organized into a church, but because of the difficulty in securing a suitable place to hold services, the Sunday School and preaching services have been suspended. It is hoped this work may soon be put on its feet; that it, too, may set out upon the way of service for the Master.

A crown of glory to all this is the

mission work among the colored people. This was planned by the Women's Missionary Union of the city, and is financed by the four self-sustaining churches.

A very successful Sunday School, with an average attendance of about 40, is being superintended and taught by some of our most earnest and consecrated people. It takes such people for this Christ-like ministry.

The scope of this work might easily be enlarged.

The result of this missionary spirit and activity in Jacksonville is simply this: Whereas our city doubled in population in ten years, our Presbyterian membership has increased from 700 to 1,600 during the past five years, and the benevolent contributions have increased more than fivefold.

"The Lord has done great things for us, whereof we are glad."

Jacksonville, Fla.

CITY MISSION WORK IN TAMPA, FLORIDA.

BY REV. JAMES F. WINNARD,

TAMPA, Fla., a cosmopolitan city of about 65,000 population, is a splendid field for City Mission work. The large foreign element and the rapidly developing suburbs both offer splendid opportunities.

Our work among the foreigners was begun five years ago, under the leadership of Rev. P. H. Hensley, Jr. The Mission at Ybor City has in these years brought hundreds of Cubans in touch with the Gospel, through the preaching of the Word, the teaching of the Sabbath School, and the training in the Christian Endeavor Society. Much of this work has been temporary in its nature, so far as this Mission is concerned, as the Cubans are naturally a roving people; and in addition, labor conditions have at several periods been such as seemed to make changes an absolute necessity.

Our Mission, too, has apparently taken on somewhat of the nature of the people, but each change was made that we might better our condition. We organized our work and at first held our meetings in a little cottage in no way fitted for the purpose, but which was the only place available. Afterward we moved into an old store building in a locality better suited for our work, and the Mission prospered more and more. Then came the great cigar strike, and our work was nearly disorganized. With the return of better labor conditions, the Mission took on new life: but largely with new people, as most of our former Cuban people had moved away, or gone to other parts of the city. This store building was not the best by any means for our use, but was so much better than our former place that all the workers felt encouraged.

We have recently made another move

—this time to an ideal location, where on lots purchased by the Assembly's Home Mission Committee a temporary building has been provided by the churches of the city. We want to make one more move, and are awaiting anxiously the time when the Church at large will open its heart to the needs of our City and of our Mission, and give us the permanent equipment we so much need. Friends, we need that building badly, and what is more we need it right now!

After four and a half years in this work Mr. Hensley resigned, and we secured as his successor the Rev. E. N. Someillan, of Havana. Our Cuban pastor has entered upon the work with great earnestness. He has a strong hold on his people, and the work is prospering in his hands.

City Mission work proper was first undertaken in Tampa last fall, and again Mr. Hensley was the leader. Other denominations were carrying on such work, and were far in the lead, while our own cause was suffering from neglect. The results show that it was a wise move, which has rapidly passed the stage of experiment, and is to-day a vital necessity to church progress in this city.

A few years ago the pastor of the Tampa Heights Presbyterian Church was holding services at three out stations, with splendid prospects for an organization at each point. For lack of workers these points had to be abandoned. To-day Oak Park is in the hands of the Baptists; College Hill has a thriving Associate Reformed Presbyterian church, with a good building and

manse; and the Nebraska Avenue station is occupied by the United Brethren. And why are these points not Presbyterian? We had our opportunity, but—

Not long ago similar conditions began to prevail in other suburbs, and the churches of Tampa, wiser now for their former experience and loss, decided to put a city missionary in the field. Within six months a church was organized with 40 members in Suburb Beautiful, and that it was composed of the right kind of stuff is shown by the fact that, though organized but one month, before the end of the church year this new congregation contributed \$200 to Foreign Missions and \$120 to Home Missions, besides more than \$300 to other causes. Rev. J. R. Brown, of Troy, Mo., has accepted the call to this church, and is now on the field.

At Seminole Heights, one of the most beautiful and prosperous of all our suburbs, two lots were purchased, and a neat chapel erected where services are held regularly. There is no church organization here as yet, though about 40 Presbyterians are in the immediate community. A good Sabbath School and a thriving Christian Endeavor Society are in operation.

Ballast Point was a third preaching point for Mr. Hensley, and at each of these latter places there will doubtless be organized Presbyterian churches at a not far distant date. Our city churches have begun to see their opportunity, and now that such a successful beginning has been made we can hope for greater things.

Tampa, Fla.

AMONG THE CUBANS.

SURELY a work that is as fruitful as the Tampa City Mission should be liberally supported.

Our great church has not dealt as generously, even as justly, as it should by the Cuban Mission at Ybor City.

The far-reaching importance of this work, and the consecrated self-denying efforts of Rev. and Mrs. P. H. Hensley, Jr., were worthy of better things. However, in spite of discouragements and unavoidable changes, the Mission has survived and continues to gain

friends among the Cuban people, some of whom it has turned from the worship of idols "to serve the living and true God." Especially successful has the Mission been among the young people and children.

In a personal letter Rev. E. N. So-meillan writes:

We have a promising field, but we need a good, respectable-looking church, something to arouse the interest and enthusiasm of my countrymen, and I want you American Christians to help me with your prayers and money to do so.

There are many families helped by our Mission, and many little ones fed and dressed during last winter. God knows that at least 15 per cent. of my salary is used every month to help the many and many poor people that we have in this town.

The majority of the people earn their bread in the cigar factories, and since I have been here the work in these factories have been so scarce that one-half of the workers are out of employment, and those that are at work are hardly making enough to support their families. I am quite sure that there are over 100 families in this place that many and many days during the month they have nothing else for their meals but bread and coffee. How can I overlook these slights without doing all in my power to help the needy ones?

Our present average attendance on the Sunday service is 67; Wednesday night service, 49, and Sunday School, 44. As soon as our new Mission is started I will begin another work which I think will be of great advantage to the work in general, and it will



At the Sunday School Picnic.

consist in establishing prayer-meetings in different parts of our city.

In fact, our work is not so far increasing in number, but I am quite sure that it has increased in spirituality. I am trying to interest a crowd of young boys and girls, which I am sure it will not be very long before they will be with us.

At present I am distributing about 100 tracts daily, besides other literature, all over the city. This puts me in touch with a large number of families that have not even heard of the existence of the Bible, and I doubt that they know that they have a soul to save.

We need your prayers. Remember our little Cuban Mission and pray to God that we may in the near future obtain a better equipment, where we may be able to gather those that are in such a need of the light of the Gospel. Let us guide the Cubans to Jesus. Let us teach them the way of salvation. Let us bring them to our churches, and let us try and make them forget the 400 years that they have been under the control of Romanism.

REPORT OF A. N. SHARP, TREASURER ASSEMBLY'S HOME MISSIONS.

	1914	1913	Increase	
Total receipts for July	\$12,302.31	\$10,549.24	\$1,753.07	
April 1st to July 31st,	1914	1913	Increase	Decrease
Churches	\$25,630.95	\$20,782.55	\$4,848.40
Sabbath Schools	2,682.83	3,134.03	\$451.20
Missionary Societies	2,638.43	1,809.80	828.68
Miscellaneous	9,902.93	14,617.13	4,714.20
Total	\$40,855.19	\$40,343.51	\$6,605.99	\$6,494.31

A net gain of \$511.68.

Atlanta, Ga., August 5, 1914.

A. N. SHARP, Treasurer.

"The greatest foes to Missions are Prejudice and Indifference—and Ignorance is the mother of them both."

CENTENNIAL OF THE STAR-SPANGLED BANNER.



During the month of September the city of Baltimore will celebrate the one hundredth anniversary of the writing of our national anthem, The Star-Spangled Banner.



A notable gathering is anticipated, including the President of the United States and representatives of the fifteen States which composed the Union at that time.

During the War of 1812, Francis Scott Key, a young lawyer and poet, boarded the British fleet in the effort to obtain the release of a friend who had been made prisoner for having seized some British marauders. As it was feared that the Americans might disclose the plans of the British, the two men were detained all night on board the British ship "Minden."

During the bombardment that night of Fort McHenry, Key paced the deck in deep anxiety, and when the firing finally ceased he feared that the fort had surrendered.

When the first streaks of dawn disclosed the American flag still waving defiantly in the breeze, supreme joy kindled the flame of the poet's heart. He penned some lines on the back of a letter, and finished the poem while in a row boat on his way to the shore.

Thus was born our national anthem:

Oh, say, can you see by the dawn's early light,

What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, through the clouds of the fights,
O'er the ramparts we watched, were so gallantly streaming
And the rocket's red glare—the bombs bursting in air—

Gave proof through the night that our flag was still there;

Oh, say, does that Star Spangled banner yet wave

O'er the land of the free and the home of the brave?

On that shore, dimly seen through the mists of the deep,

Where the foe's haughty host in dread silence reposes,

What is that which the breeze, o'er the towering steep,

As it fitfully blows, half conceals, half discloses;

Now it catches the gleam of the morning's first beam,

In full glory reflected, now shines on the stream.

'Tis the Star Spangled Banner—oh, long may it wave

O'er the land of the free and the home of the brave!

And where is the foe that so vanquishingly swore

That the havoc of war and the battle's confusion

A home and a country should leave us no more!

This blood has washed out his foul footstep's pollution.

No refuge could save the hireling and slave
From the terror of fight or the gloom of the grave.

And the Star Spangled Banner in triumph doth wave

O'er the the land of the free and the home of the brave.

Oh, thus be it ever! when freemen shall stand

Between their loved homes and the war's desolation,

Blest with victory and peace, may the heav'n rescued land

Praise the power that hath made and preserved us a nation.

Then conquer we must when our cause it is just,

And this be our motto, "In God is our trust."

And the Star Spangled Banner in triumph shall wave

O'er the land of the free and the home of the brave.

Equally inspired is the poet who, seeing in our midst an enemy even more formidable than British guns, would warn his countrymen of the insidious invader.

The following poem, in vivid contrast to our national anthem, makes a strong appeal to the Christian patriot:

GOLD.

Beware, America, beware of gold,
That dazzles, while it saps the strength of
life;

That glitters, while it fills the world with
strife.

That shines, but makes the bosom icy cold;
Beware, beware, of being bought and sold
By selfish men whose minds and souls are
rife

With thoughts that cut the heart as with a
knife,

With plans that blight the young and kill
the old.

When Moses talked with God on Siani,
A calf of shining gold his people made,
And worshipped it, and called it Deity;
And since that day, the nations low and high
The same sad debt of ignorance have paid:
And shall this, too, Great Land, be said of
thee?
—Ernest Powell.



WHY CHILDREN NEED PLAYGROUNDS.

MISS MARY E. BARNWELL.

It has been truly said that "Play is as important to the child as work to the adult." If, in order to efficient work, it is necessary that the adult should have a workshop, a convenient place for work it is even more necessary that the normal child should have a playground; for it is there that his creative powers are being trained for future usefulness. It is a well-known fact that a child will become as indifferent about play as many adults are about work unless he has the opportunity to play while the play instinct is at its height.

Many bad habits that children have spring from impulses that, had they been directed, would have made for good character. For example, the impulse to throw, when directed, leads to the formation of well-organized teams for playing ball games, etc. Undirected, it impels to the throwing of rocks, a practice which is a menace to any community. Then, the love of dare and chase, directed, result in the splendid dashes made by the football player who strives to reach the goal, goaded on by the cheers of the crowd. Misdi-

rected, these impulses lead to the formation of "gangs," perhaps to steal fruit; or even, maybe, milk from their own doorsteps.

When you remember the many impulses that sway the childish mind and govern his actions, you will readily see why playgrounds were first started by those who realized that the proper direction of children's play make for a law-abiding citizenship; while to let them play undirected in open fields, or alleys, or on the city streets, fosters lawlessness, which soon leads to the need of reformatories, and later to the jail or to the penitentiary.

In any community where there is a supervised playground the per cent. of juvenile offenders is much less than in districts of a like kind without playground advantages.

The law of the directed playground is that every child must play, and play fair. You say you hear the children quarreling on a playground. Yes, the children insist on fairness; and their cry, so often heard, "not fair," is the same as the adult's cry of "not lawful." The child is by nature a social being,



Better Class Tenement Quarters.



Swimming-pool, With Sand Court at the Margin.



Play-grounds in the Ghetto (N. Y. City)
Costing \$1,800,000.

and he would rather take part and "play fair" than be isolated.

The usual history of the playground

is that it is started by philanthropic workers, then turned over to the city. This was true of the Atlanta playgrounds. They were started by the Associated Charities, backed by the Chamber of Commerce, and then assumed by the city. It is by all means best for the city to control the playgrounds, as part of its duty to juvenile citizens—if playground leaders are chosen because of fitness, and not for political reasons; as it has been proven that it is better for children to find their own separate places to play than be together in a playground under the wrong leader. The leader should be by nature adapted to the work, then trained to do it. Playground leaders, as poets, "are born, not made."

Chicago leads to-day in her plans for the care of her young, spending millions yearly. That city seems to be in advance of many others in realizing that the child endowed with a natural desire to play—not simply because he is young, but that certain impulses find their natural expression only in play, and the period of immaturity is extended to greater length in the child than in the young of animals—because, only in play will the creative powers of the future manhood and womanhood be fully developed.

It is as true of the child as of the adult that he can be judged as to character by his amusements, rather than by the kind of work he does. The child's character shows up truer at play than at any other time. Playgrounds, in a certain sense, are the salvation of the child, as proper work is often the salvation of the adult.

Atlanta, Ga.

From Mrs. J. M. Brownson, Victoria, Texas:

Every page of the MISSIONARY SURVEY carries some bright items of information—especially the last number (July). The articles on the Indians are fine!

RETRACTION OR EXPANSION.

The news from the Ensley Mission is not as cheering as it might be.

Mrs. Hood, who conducted the Kindergarten so successfully, has been quite ill from an infected finger. However, the Mission was fortunate in securing the services of Miss Lawler Clendenin, who has carried on the work since Christmas under Mrs. Hood's supervision.

In a personal letter to the Editor, Miss Clendenin writes:

"I am delighted with the work, and feel that we could not put our time and money to better purpose than trying to help these little ones, who are so appreciative.

We have been working under great difficulties. We have little means, and we need so many things to make our children comfortable. We have no playgrounds, and during the summer they live in the streets and around the shops.

As our funds are not sufficient to pay a teacher during the summer, we have been compelled to close the Mission, but once a week Miss DuBose will meet with the older children. Having an invalid mother, she is not able to give more time to the work.

One of our friends will also try to keep up the sewing class by meeting with the girls once a week; and then in September we hope to open our Neighborhood House. But there is still a debt on it, which it seems impossible for us to pay.

If we can only open this house we will have better quarters, and can give the children and mothers some things they so much need.

We had no regular Commencement this



A Bunch of Happiness at the Ensley Mission.

year. We reviewed some of the work the children had done, and had them make things to decorate the room. And then we gave them a picnic at the Park, which was greatly enjoyed. It takes so little to make them happy.

I was very sad at parting with them. They begged me so not to leave—said they would have no one to love them. Their home life is very meagre, and sometimes unhappy. I expect to return to the work in the fall.

Ensley, Alabama.



In the Kindergarten With Mrs. Hood.

LATE NEWS FROM THE KANSAS CITY MISSION.

Mrs. J. W. Lyman writes:

"Our work is growing, particularly the kindergarten and the church work. We have been most fortunate in our kindergarten teacher, Miss Harren, whom we have had since the establishment of the Mission, and her influence over the forty little ones is far-reaching.

The sewing teacher we had during the winter was from the Fisk Training School here, and she was most competent. After her graduation this spring, she took up her work, and we were sorry to lose her. Our new teacher from Fisk gives us two days a week. This will enable us to systematize

the work much better, for we had during the winter an average attendance of seventy-one.

We have had two different workers in our Boys' Club since the beginning of the year, which has retarded that work. Both these workers were very good, but left to accept better positions. To get the best results from work among the Italians we need permanent workers.

Every department of our work has some form of religious exercise, as of course that is our foundation.

The W. C. T. U. are about to install a fountain at our Mission. This is very much



Typical Boarding House in Workingmen's District.—Saloon Next Door.

needed, and we believe will be the means of keeping many from the saloons.

From late reports Mr. DePamphilis the following encouraging extracts are taken:

"Miss Smith and Mrs. DePamphilis have visited good many families, and I personally have visited forty-six families in this past month.

Since three weeks ago a cobbler class has been organized, and the boys are taking a great deal of interest in it.

Last Thursday a baby girl was baptized at our Mission. After I had finished the Sac-

rament the god-father wants me to take two dollars as a remuneration. I thanked him and refused the money, and at the same time I have done my best to make him understand that in the true Church of Christ there is nothing to pay to receive the Sacraments. This answer made a very good impression to those Roman Catholics that were present at the ceremony.

Last Sunday we had the Communion service. Nine new members were received on that occasion, and sixty-three persons partook of the Sacrament. Our Mission was crowded of people.

The work in Lexington is very encouraging, and till now the smallest congregation in that Mission has been fifty-five persons. Also at the little Mission at 29th street and New York avenue we always have a nice gathering of people every Friday night to listen to the preaching of the gospel.

The Italians of our Mission are really proud that so many Commissioners of the General Assembly came to visit our Mission. Good many Italians were standing outside, looking at that noble throng of Christian people, but felt somewhat ashamed to go in because they said they were not well dressed.

The Almighty God is with us in this work, and there is no fear for the success. We ask you to pray for us while we are engaged in the work of the Lord."

CAN YOU TELL?

Answers to these questions will be found in the Home Mission Department.

1. Mention some results of City Missions in a town that doubled in population in ten years.

2. What three Presbyterian out-stations, for lack of workers, went to other denominations?

3. Name some problems of City Missions.

4. Why will some children steal milk from their own doorsteps?

5. What large Southern city, now with strong churches, was thought at first too small to support two Protestant churches?

6. How did the purchase of a farm become the beginning of a pastorate?

7. What people, on account of lack of work, have hardly been able to support their families?

8. When did a picnic take the place of a Commencement?

9. For what poem are we indebted to a British arrest?

10. What great truth did Nurse Pansy teach?

11. Where are the boys taking great interest in a "cobbler class"?

12. Name three important reasons for evangelizing the Jews.

From Miss Sallie Bland, Blackstone, Va.:

I enjoy my MISSIONARY SURVEY very much; I do not think I ever saw a finer magazine, or as fine, for the money. Hoping Jack will climb to the top—

HOME MISSION PROGRAM FOR SEPTEMBER.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou has sought, so let me seek
Thy erring children, lost and lone.

F. R. Havergal.

1. *Hymn*—"We May Not Climb the Heavenly Steeps."
2. *Prayer*—That we may exalt the name of the Lord Jesus, and ever strive to win others to His obedience.
3. Prompt Transaction of Business.

The City—Christianity's Storm Center.

4. A Day in the Life of the Great Missionary. Matt. 9:1,2,6-8; 9,10-13,18-26; 27,29-30; 32,33; 35-38.
5. Why City Missions?
6. Strengthening the Stakes in some Southern Cities.
7. *Solo*—"Around the Throne of God in Heaven, Thousands of Children Stand."
8. Lengthening the Cords in Some Foreign Communities.
9. *Roll Call*—Pertinent News Notes.

10. *Hymn*—"There Is a Fountain Filled with Blood."

11. *Prayer*—For all who, like our Lord, not only weep over the city, but are giving their lives for its redemption, and that we may be willing to serve Him in His "least," His most needy child.

NOTES.

3. Plan, and carry out, in this first meeting of the fall, a campaign for new members. This might be combined with a canvass for subscriptions to THE MISSIONARY SURVEY.

4. Number these various incidents of a day in the life of our Lord, and give out in advance to seven different persons.

5, 6, 8. Information for these will be found in the current number. Additional help may be obtained from "The Burden of the City," Horton; "Christianity's Storm Center," Stelzle; "Waifs of the Slums and Their Way Out," Benedict; "The Battle with the Slum," Riis; Immigrant Forces; and many other recent books.

FELLOW HEIRS OF OUR PROTESTANT HERITAGE.

REV. J. A. KOHOUT.

It was in the month of May, 1907, that I first visited Virginia, coming from the Northumberland Presbytery, Pa., and found at that time only three foreign families—Bohemian, Slovak and Polish, in this locality. Two months later with my wife, I visited the Jamestown Exposition, and stopped also to see our friends near Richmond. As my wife and I both liked it here, we bought a farm in the neighborhood of the three above named families, and rented it to one of them. By and by my countrymen from West and North moved down to Virginia, and I visited them from Pennsylvania several times a year, preaching to them and ministering to their spiritual needs, until in the spring, 1910, I settled my family on the farm with the intention of farming for my living, and serving spiritually my people. This I did free of any outside support for three years, until my missionary work

branched out to such an extent that I could not keep up both in this way with very good success. Within the last two years this locality east of Richmond has become thickly populated, so that the number of families, including the settlements in New Kent County, may reach about 300. These foreign settlers are composed of Czechs or Bohemians, Slovaks, Poles, Ruthenians, and belong to various religious denominations—Presbyterian, Baptist, Lutheran, Nazaren and Catholic.

For about two years, our own Presbyterian meetings were held every Sabbath in the home of one of our brethren. But we longed for a building of some kind more convenient, in which we might worship our heavenly Father. With the increase of our people, a school house was needed in this community. So I went through the neighborhood with a petition for it, and all offered assistance. The School Board



Bohemian Presbyterian Church, near Petersburg, Virginia.

gave us a teacher and rent for a room, but could not then assist us in building a school house. The school was conducted in the home of one of the Slovak families the first year, and the next year in an American home. Two years we labored under many difficulties, and then the School Board promised us \$200 towards a school building, and we were to do the rest. Four families offered the land free for the building, and finally a place was decided upon. Others gave money, lumber, work and other necessary assistance, and we now have a neat little school building, which serves its good purpose not only on week days, where 24 bright little American and foreign children are taught by their public school teacher, but also as a place of worship every Sabbath, where as a temporary organized Bohemian Presbyterian church, we have been holding our services. There has also been organized under

the superintendency of our public school teacher, a Union Sunday School for the American as well as the foreign children and parents, the officers and teachers being Americans and foreigners.

During the summer I conducted weekly prayer meetings in Richmond, where there are many foreigners, and if my time would permit me much work might be accomplished. Many seem eager to hear the Gospel, and there is as yet no permanent Protestant worker. The Slavic foreigners are coming here in great numbers, many of whom might be saved if reached now with the Gospel of Jesus Christ. I have put a colporteur to work for one month at least to distribute God's Word, and to find out the number of our people in this large and rapidly growing city.

In November, 1912, the East Hanover Presbytery called me for a part

of my time for the First Bohemian Presbyterian Church of Prince George, whose pioneer, Rev. Frank Uherka, was called to Jessup, Pa. I have been very much encouraged in this field, and I feel a deep gratitude towards the American Presbyterian brethren for the assistance given the foreign people here, and for the beautiful house of worship which they have built for them. I cannot describe how much this sacrifice of brotherly love means to these people, and the good effect upon the community. The people love their church, and come in large numbers and a great distance to hear the Word of God. We have it so arranged that I am in a different home every time I come to Prince George. In this way I am able to find out the spiritual needs of every family. We always have meetings in these homes. The neighbors are invited to attend, and thus many are reached with God's Word who do not attend church regularly. The attendance at our services on the Sabbath is very good, some coming a distance of ten miles and over. This field alone would require a worker who

could devote to it all his time.

The work among the immigrant is very difficult. The missionary must work with individuals, he must be a colporteur, visit from house to house, distribute the Word of God, and other Christian literature, and besides he must look for opportunities to lend a helping hand to these inexperienced people, when needed.

These people are not a burden to the community. They work hard to earn their livelihood. They are good laborers and excellent farmers. I have never, when visiting in the Poor House, found one of my people there. It pays to help them spiritually, that they may become good and loyal American citizens. Let us not leave them to drift away into superstition and infidelity. We are responsible for them before our Father in heaven.

At last but not least, I ask your prayers for the missionary work which is carried on in this Presbytery among our Slavic people "for the supplication of a righteous man availeth much in its working."

Petersburg, Va.

IN THE ARENA OF THE CITY.

How many of our readers know the importance of the mission field among the Jews of the world? Their number in the whole world is 12,000,000, of whom 6,250,000 of these are in Russia, and about 2,250,000 in our own land. They have spread all over the land, but the large cities hold the bulk of them. Chicago is said to have 180,000 Jews, Philadelphia some 125,000. But in Greater New York churches there are 1,400,000. Here every fourth man is a Jew.

The importance of evangelizing the Jews is accentuated by three considerations; the aggressiveness of the Jewish race, the menace of the Jews, and God's purpose to use them in the future redemption of the world. There are other reasons, but these are the most noteworthy.

So aggressive a people should be won for Christ. They are pressing to the front in every line of human effort, except in labor for God. They are peculiarly fitted by linguistic ability, executive power, cosmopolitan spirit, and adaptiveness to be workers for

Christ in every land. Unless we give them the gospel they will prove the strongest fighters against Christianity we have yet faced in America. We withhold the gospel from them at our peril. As to the purpose of God, "if the fall of them be the riches of the world, and the loss of them the riches of the Gentiles; how much more their fulness!"—*The United Presbyterian*.

"Religious work at home is intimately connected with missionary work abroad."

The good example of New Britain, Connecticut, a manufacturing city where the population of 50,000 is 80 per cent foreign, is set forth in the *Missionary Review*. Different churches open their doors to different sets of foreigners, ministering to each group in their own language until they understand English and are drawn into Sunday school and the regular church services. One pastor, when asked as to the results of the interested effort in behalf of the immigrant population, answered: "We cannot measure the effects on the immigrant, but the results

in the churches have been tremendous."—*Home Mission Monthly*.

The latest estimate of the Jews of Greater New York makes their number 1,400,000. This is the most important single Jewish mission field in the world. It is strategic. Jews here are in touch with Jews all over the world. Reach a Jew here with the gospel, and we cannot tell but that some Jew in Russia, or Turkey, or South Africa, or China, will be led to Christ. The influence of this mass of Jews is constantly growing, and is being felt among Jews around the world.—*Watchword and Truth*.

HE WAS A JEW. ESTHER 3:4.

One day in loved Jerusalem,

There rushed a shrieking maddened crowd
Upon a lowly kneeling form,

Before his God and Saviour bowed.
And when with cruel stones they crushed

His beautiful and gentle life,
He prayed the Father to forgive

Their ignorance and raging strife.
This man was Stephen, lo, a Jew,
Who died for Christ. Would I? Would
you?

See, far upon a lonely isle,

An aged man with snowy locks,
Exiled to labor in the mines,

His only temple, wind-swept rocks.
Ah, once he leaned on Jesus' breast,

And gazed with fond adoring eyes
Into that face, where love Divine
Still beams upon us from the skies.

This man was John, beloved, a Jew,
Witness for Christ. Am I? Are you?

A Galilean fisher stood

Amid a fierce and angry throng;
No tremor spoke of hidden fear,

His face was peaceful, calm and strong.
And when they nailed him to a cross,

As they had nailed his blessed Lord,
He gloried thus to die for Christ,

And counted it a rich reward.
This man was Peter, yes, a Jew,
Who died for Christ. Would I? Would you?

A captive bound was brought one day

To Nero's judgment seat at Rome;
For Christ he wore the heavy chain,

For Christ he had nor wealth, nor home;
The noblest martyr Rome could boast

Of all the thousands that she slew,
The great apostle sent of God

To Gentiles, with the message true.
This man was Paul, e'en Paul the Jew,
Who died for Christ. Would I? Would
you?

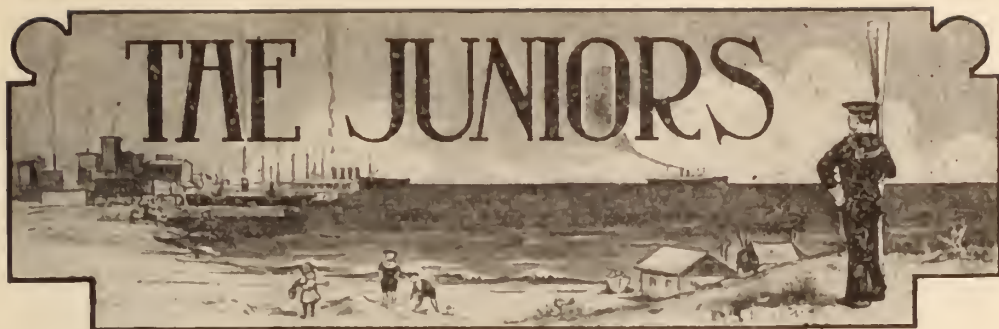
—Selected.

Christianity may almost be said to be a city religion. The first Christians were city people. Paul went to the Gentiles in the cities. The seven churches in Asia were in cities. Today in the foreign missionary work the most important points are always the cities. Dr. Lyman Abbott says: "The city is a battle ground between vice and virtue. On the one hand, the city stands for all that is evil, a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. But if we think a little more carefully, we shall see that the city has in all ages of the world represented both these views. It has been the worst and it has been the best. The greatest corruption, the greatest vice, the greatest crime are to be found in the great city. The greatest unselfishness, the greatest purity, the most aggressive and noble courage are to be found in the great city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston, and Brooklyn are full of devils, and also full of the glory of God."

Jesus showed his love for men by his service for them, and he demands the same proof of his followers today. There is no place where patience, love, and service are more needed than in the city.—*The Epworth Era*.

No matter what motive prompts the Jew from Russia, or the Neapolitan and Sicilian from Italy, or the Huns and Poles from their lands of oppression to come here, underneath it all is the impulse of Divine Providence.—*P. M. Goodchild, D. D.*

It is reported that of the twelve thousand Italians in the city of Cincinnati, nearly every one of them a Roman Catholic, an almost unappreciable per cent attend their church. Of the multitudes of the same nationality living in New Orleans and Louisiana, reliable reports indicate that not as many hundreds as there are thousands of them are in any way attached to the church, except as they call on it for the burial of their dead or other formal functions. The trouble is that in repudiating their church, the majority of these people, like their coreligionists of South America, go off into utter unbelief or even atheism. There is no field so inviting or needs so urgent as those which this interesting people present.—*The Presbyterian of the South*.



"IT DON'T MATTER NOTHIN'."

The dear little people in the kindergarten, sunny and bright-faced, even though they came from the want and suffering of tenement houses, knew nothing of death save as a time when people are especially distinguished—a time for a "free ride."

One day the "angel whom men call death" lingered in a poor little room in the heart of the slums. Only a moment he tarried; but when he passed on, the wee baby was beyond suffering. The children who crowded the stairs had known the baby, had kissed him and laughed to hear his gleeful cry. And now he was so still!

Small wonder that when Nurse Pansy came they clung to her dress. Nurse Pansy and the teacher represented for them all hope of good cheer that the world held for little people. They had named her themselves the day she brought pansies the day the baby's mother was sick. It was her first visit, but she had been there many times since.

The children were very quiet. Even Tommy, the irrepressible, leaned against the wall without pinching his neighbor, or trying to push Jamie downstairs. And Nurse Pansy's heart went out to the little waifs face to face with life's great mystery. The stairs were very dirty; so were the children. But right down among them she sat and gathered them in her motherly arms. The children saw the mist of tears in her eyes, and it made them still more quiet. "I want to tell you about the baby," she said. "You remember the Christmas story about the Baby Jesus in the manger, and of how God loved him and took care of him?"

The sober faces brightened. The Christmas sunshine was not all spent, though many a week had passed since they frolicked around the Christmas tree.

"God loves all the babies," Nurse Pansy went on. "Sometimes He sends them, as He did here, into homes where it is very hard to live. Do you know why? I think

that one reason is to make people better by loving them. When you've played with the dear baby upstairs, haven't you felt a little warm glow of love in your heart?" O yes; they all knew what she meant, though they could no more have put it into words than we older folks can find language for our deepest feelings.

"But God knew that baby would have a hard time if he grew up here, for he wouldn't be able to run about and play as you do. His little limbs never would have been as strong as yours are. So God only lent him to his father and mother and to you for a little while. And now he has called the baby to come back to his beautiful home in heaven. Aren't you glad?"

Back to her own smiled the child faces, glad with the new sense of protection and love—all but Tommy, and he, wise with the superior wisdom of one year more than the others and the sharpened observation of a hard life, cried: "They puts 'em in the ground, they does. I seen 'em when my little brother died. That ain't heaven."

"O no, Tommy," replied the deaconess, her face aglow with love as she caught his words. "No, indeed; for heaven is a beautiful place, a great deal more beautiful than any place you and I ever saw; more beautiful than any place on earth. I'll tell you how it is. When I was a little girl I had a pretty red



The Baby's Funeral.

flannel dress, and my mother used to call me 'Robin Redbreast' when I had it on. But I grew so fast that the pretty dress had to be laid aside before it was half worn out, and it was put away in a box. I can never wear it again, for it wouldn't fit me now.

"That is the way with these bodies of ours. They are just dresses for the real Katie and Tommy and Jamie and Florence and Mary. When you look at the baby, as you may very soon, you'll see his little body, all white and beautiful; but the real baby, the part of him that is alive, has gone to God. It is just baby's body, the dress for

his soul, you know, that will be put in the ground. But baby is with Jesus."

The awe and mystery of it all was in the little eyes, echoed in the tiptoeing footsteps, and sounded through the silence as Nurse Pansy led them to the bedside.

Did they understand? O no! Neither do we who are older and wiser. But as they turned away, Tommy whispered: "It don't matter nothin', does it, teacher, what they does with 'em, 'cause they's gone to Jesus?" And the deaconess knew that the sweet old lesson had reached one little heart.—*From Home Mission Stories.*

A NEW TIME-TABLE.

I.

The city clock strikes one:
Another day of life begun.

II.

The clock strikes two:
Make me ever kind and true.

III.

The clock strikes three:
Bind my heart, O Lord, to thee.

IV.

The clock strikes four:



At the seashore.

Be with me, Lord, till life is o'er.

V.

The clock strikes five:
Keep my zeal, dear Lord, alive.

VI.

The clock strikes six:
Upon thy Word my mind I fix.

VII.

The clock strikes seven:
Guide me, Lord, from earth to heaven.

VII.

The clock strikes eight:
Help me, Lord, to watch and wait.

IX.

The clock strikes nine:
Wash me in the blood divine.

X.

The clock strikes ten:
May I tell thy love to men!

XI.

The clock strikes eleven:
Make me pure and fit for heaven.

XII.

And now full soon
The clock will strike the hour of noon:
Another day of life is done,
And home and heaven are nearly won.

—*Selected.*

THE STREET URCHIN.

WILLIAM O. RENCHER.

Swift in the rush of the busy street,
Running and dodging along his beat,
"Papers," he's crying with treble shrill,
Sunshine or rain, in the warmth or chill.

Where are his loved ones, and where his home?
Fatherless, motherless does he roam?
Nights does he sit by a cheerful fire,
Or crouch in a corner mild—? few Inquire.

Poor is his language, and torn his clothes.
Where is his school? Who cares? Who knows?
Tragic, pathetic the life he lives;
Poverty's all that his blithright gives.

Slung from the past in the whirl of life,
Hopes for the future are lost in strife.
Weary—ah! dreary—are days ahead;
Toil he must, sweat he must, just for bread.

Memory gath'ring of woes untold,
Suff'ring in poverty's crushing fold,

Forming his vews in the haunts of crime—
Whom will society blame sometime?

Justice is crying, "O world, take heed!
Rank is the growth where thou plantest no seed;
Cursed be the servant who grows on the sod
Brambles to wither the flowers of God!
Fabius, Alabama.



In the City's Mire.

OUR CROWDED CITIES.

A Junior Home Mission Program for September.

"I think when I read that sweet story of old,
When Jesus was here among men,
"How he called little children as lambs to his fold,
I should like to have been with him then.
I wish that his hands had been placed on my head,
That his arms had been thrown around me,
That I might have seen his kind look when he said:
'Let the little ones come unto me.'"

1. *Hymn*—"Saviour Like a Shepherd, Lead Us."
2. *Prayer*—That the Good Shepherd who so tenderly keeps us, will use us in bringing His straying, scattered lambs into the Fold.
3. *Transaction* of business by the Young People.
4. *Hymn*—"Sowing in the Morning."
5. A New Time Table to go by.
6. A Late Vacation Trip.
7. What the Guide Book Says. Matt. 9: 35-38.
8. Collecting the Tickets.
9. Stop-overs at Several Cities.
10. *Song by the way*—
"I Think When I Read That Sweet Story."
11. A Sad Day With Nurse Pansy.

12. A Boy We Met.
13. What Nurse Pansy Told.
14. *Hymn*—"Who will Go and Work Today?"
15. *Prayer*—That the Lord Jesus will guide all who seek to follow "in His steps" in saving the lost; and that many little children may be gathered into safe places and brought to the Saviour; and that He will bless all our work for Him.

NOTES.

5 and 12 are poems, to be recited by one or several children.

8. News notes on City Missions, to be read, and then handed in by the children as tickets.

9. The cities that might interest the children most are Ensley, Ybor City, and Kansas City, where the effort is to reach the children of foreigners.

13. Facts about playgrounds and other work for children might be told as a talk by Nurse Pansy, the city missionary.

If in a city, see if there is not some missionary or Christian work that the children might do for the Lord Jesus.

See books mentioned under the Senior Program, and also "Comrades from Other Lands," "Dimock," "The Broken Wall," Steiner; recent magazine articles, etc.

JUNIOR PROGRAM FOR SEPTEMBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Subject—Japan.

Scripture Lesson—"Missionary Chalk Talk."

Song—A Sunbeam.

Prayer.

Minutes.

Roll Call—Answer with the name of a missionary in Japan.

Business.

Song—Selected.

Recitation—Missionary Wheels.

Some Gods of Japan.

Shintoism.

Buddhism.

Confucianism.

Story—A Plucky Little Girl.

Song.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

It will add to the interest if at Roll Call, an item of interest in connection with each missionary is given.

The recitation should be given just before the collection is taken.

After the items on the various gods of Japan are given, let the Leader tell the children of some of the temples in Japan.

THANK YOU.

Dear Children of the Southern Presbyterian Church:

I WANT to thank you before this day is over for what you have done for us to-day. When I heard that the equipment of the Yencheng station was put into the hands of the children—the blessed little old children!—I just "put my heart down," as the Chinese say, at once, because I knew that what you undertook, you

would do. Don't I remember how you gave the *Lapsley*, and then another still better one—and lots of other things? Thank you, every one, big and little! And now I want to ask another favor of you. Please put Yencheng in your prayers. Even the little ones, just say, "Bless Yencheng," like you say, "Bless father and mother."

With the gift of your prayers added to your money, I am sure that we shall



Rented House Where Rev. and Mrs. H. W. White Have Lived for Several Years.



The First Christian Girls' School in Yencheng, China.

be blessed. This has been a day to be remembered by Yencheng, on this side of the world, too. We had our Communion service, and a very happy time it was. Over thirty persons had been examined for church membership, and five men were baptized and received.

The others will go on studying, and we hope will all be received later. A dear little baby girl, "Red Baby," was baptized, too. Her older sister, "Blue Baby," a sweet, affectionate little thing, is a great pet with us all.

Again thanking you every one in behalf of all the Yencheng station.

Your friend,

A. T. WHITE.

Yencheng, Kiangsu, May 31, '14.

If you have a song to sing,
Sing it now;
Let the notes of gladness ring
Clear as songs of birds in spring;
Let every day some music bring;
Sing it now.

"When every little hand
Shall sow the Gospel seed,
And every little heart
Shall pray for those in need.

"When every little life
Such fair, bright record shows,
Then shall the desert bnd
And blossom like the rose."



Rev. C. F. Hancock and Helpers, Yencheng, China.—In This Group Are Two College Men Who Speak English.—The Total Wage for All of These Helpers Is \$50.00 per Month.

JUST SUPPOSE.

Suppose you were a little girl,
 And your home was in Japan;
 Suppose the third of March had come,
 And your name was Ume San,
 Why, then would come the Feast of Dolls,
 And O, how glad you'd be!
 For on that day the dolls come out
 Their girl-mammas to see.

The honorable father's hand
 Unlocks the store-house door,
 And from it brings a hundred dolls,
 —Perhaps there may be more—
 Then in the best room of the house
 On shelves of lovely red,
 They're placed in order—one by one—
 I'd like to see the spread!

Some of these dolls are very old,
 A hundred years at least;
 The great-great-grandmothers once played
 With them at their Doll Feast.
 There's the Mikado and his wife,
 In splendid royal dress,
 And there are nobles and their wives,
 A score or more I guess.

Musicians with their instruments,
 And servants in a row,
 And men to pull jinrickishas
 When dolls ride out you know,
 And then there are the dearest things
 To cook and serve and eat,—
 Such cunning little bowls and cups
 All filled with something sweet.

And if you will believe it
 The little girls themselves
 Cook cakes and things to feed the dolls
 That sit upon the shelves!
 Well! Three days they are so happy,
 Doing just as they please,
 Thinking of it I almost wish.
 I was a Japanese.

But then—just hear what happens!
 It doesn't seem quite right;—
 Back to the store-house go the dolls
 And there they're locked in tight!
 And there they stay all in the dark
 Until another spring.
 Now just suppose they were your dolls—
 Wouldn't you cry like everything,
Lucy Jameson Scott.

WHAT SEVEN BOYS ELEVEN YEARS OLD DID.

MRS. EMMET MORTON.

DR. D. K. Walthall is the efficient and faithful pastor of the Presbyterian Church in Waynesboro, Va. He is also superintendent of the Sunday School, and I consider it a most up-to-date and splendidly organized school. Dr. Walthall has spared nothing to make it so, and it shows the result of his excellent management.

On June 27th we celebrated "Children's Day." For some good reason it had been postponed a few weeks.

Dr. Walthall had explained to the school the necessity of the new mission station at Yengcheng, its present barrenness, also its requirements, etc. There was hung upon the walls of our school room a picture of the buildings as they were desired to be at a cost of \$16,000. Great stress was laid upon the importance of this undertaking and each class urged to make an effort to take a ten dollar share. A class of grown-ups can do this, but it is tremendous on the little folks. It need never



The Wide Awake Missionary Society of the Carlisle (Ky.) Presbyterian Church.—The Church Membership Is One Hundred and Twenty.—It has an Adult Missionary Society With a Membership of Thirty, and the "Wideawakes" Shown in the Picture Have Enrolled Forty-five.—Mrs. Angie Waugh Is the Leader; Rev. Anton Ver Hulst Is the Pastor.—They Make a Text Book of the Missionary Survey.

be said that children are not unselfish, as well as self denying, when their interest and sensibilities are aroused. I have the privilege of having a class in this school of seven boys ten and eleven years old, who listened to Dr. Walthall's talk attentively, and, as I watched their faces brim full of interest, and saw their expression, I felt sure seed was being sown in good ground. Then came the time to use a teacher's influence. My class name for these boys is "The Climbers," and in selecting this name I hoped to get them to comprehend its meaning, and to live up to it. The Climbers decided right away to take a share and to work for it if they could. So, when they handed me their money, naturally I was eager to know what methods they had used to procure it. One of them works on the farm in vacation, just a few miles out of town. He is a good worker, but like other young boys, has little money of his own. As a reward for extra work his father gave him a lamb, which he sold and gave the money to this cause. Another was exceedingly anxious to start a bank account, and had saved \$1.10. He cheerfully gave the dollar. Two others, who are brothers, also work on their farm in summer. Their father had given them some money to spend as they wished. I

know that boys have as many visions of "things and things" which they wish to spend money for, as ever girls have, but these two Climbers denied themselves and gave it all. Another has some regular employment this summer, so he gave his part. The sixth one raises chickens. He sold them and got his money. The last one, a delicately organized boy, was so anxious to work for his money that he willingly walked over the mountain during some very hot weather to get work. It is needless to say I feel proud of my boys, and hope they may continue to climb in what is good, true and unselfish.

A POSTSCRIPT BY THE SUPERINTENDENT.

Mrs. Morton has neglected to mention one very large factor in the success of her class and that is the wonderful influence which she has gained over her boys. Her love and attention to them is the admiration of all who see it and it is needless to say that her boys think she is one of the grandest Sunday School teachers in the world, in which opinion they are not far wrong. If all the Sunday School teachers in our denomination were as faithful, earnest and loving as she we could have secured \$60,000 from our "Children's Day" offering as easily as the \$16,000 asked for.



MRS. W. C. WINDSBOROUGH, SUPT. AND EDITOR, 4214 West Prospect Place, Kansas City, Mo

SELFISHNESS VERSUS LIBERALITY.

The Pond and the Brook.

In the cool and shadowy cloud of a distant mountain, hard by a mossy spring, a little brooklet had its birth; and with a pure heart, a generous nature, and a lively and cheerful spirit, it started upon its course through the world, bent on a life of activity and usefulness.

One day, after it had reached the plain and was hurrying on with tinkling feet to bear its tribute to the river, it chanced to pass nearby a stagnant pond. The pond hailed it:

"Whither away, Master Streamlet?"

"I am bearing to the river this 'cup of cold water' which God has given me."

"You are very foolish to do that; you will need it yourself before the summer is over; we have had a very backward spring, and we shall have a hot summer to pay for it; and then you will dry up."

"Well, if there be danger of my drying soon, I had better work while the day lasts; and if I am likely to lose this water from the heat, I had better do good with it while I have it."

And so on it went, singing and sparkling, upon its useful way.

The pond smiled contemptuously upon the folly of the "babbler," as it styled the brook, and settled down very complacently into the conviction of superior wisdom of its own covetousness; and so, husbanding all its resources against the imagined day of need, it suffered not a drop to leak away.

So the midsummer days came around, and very hot days they were, indeed. But what was the effect of the heat? Did the little brook dry up? Nothing of the kind. Why, how did it escape? Well, the trees crowded to its brink, and threw their sheltering branches over it, for it had brought life and refreshment to them; and the sun,

peeping through the branches, only smiled pleasantly upon its dimpled face, as if it said, "Who would harm you, pure and beautiful brooklet?" Indeed, all things seemed inspired by a similar sentiment towards it. The birds of the air, after sipping its sweet water and laving their wings in its silver tide, sang its praises in the overhanging branches. The flowers sprang up along its border, and reflected their brightest tints from its mirror-like surface, and breathed their sweetest fragrance upon its bosom. The poet came to hear the music of its warbling voice, and the artist to behold the beauty of its winding way. The husbandman's eye always sparkled with joy as he looked upon the line of verdant beauty that so plainly marked its course through his fields and meadows. Even the beasts of the field loved to linger by its banks, or to stand and drink the pure water from its quiet eddies. And so on it went, blessing and blessed of all.

But giving so freely and so constantly, did it not exhaust its resources? Did it not run dry? Not at all; God saw to that. It carried its full cup to the river, and emptied it freely in; the river bore it on to the sea, and the sea welcomed it with uplifted hands; the sun smiled warmly upon the sea, and the sea sent up its vapory incense to greet the sun; the clouds, like great censor-cups, caught the tribute in their capacious bosoms; and the winds, like waiting angels of God, took the clouds in their strong arms, and bore them swiftly away, away to the very mountain that gave the little brooklet birth; and there, over that cool ravine, they tipped the brimming cup, and poured it all back again. And so God saw to it that the little brook, so active, so generous, so useful, should never run dry.

But how fared the pond? Ah, very different, indeed, was its fate! In its mistaken prudence and selfish idleness it grew sickly

in itself and pestilential in its influence, so that all beheld it but to dislike it. The farmer sighed and shook his head whenever he looked upon it. The citizen who came to seek a country seat declined to purchase as soon as he discovered it. The artist and the poet saw no charm in it, and hastened past it. The beasts of the field put in their lips, but withdrew them without drinking, and turned away toward the brook. The people of the region soon grew sad and sorrowful, and began to shake with ague and burn with fever; and at last, with constitutions destroyed, they were compelled to move away from its neighborhood. And finally, heaven, in mercy to man and to nature, smote it with the hottest breath of the sun, and dried it up forever.

So the Book of Nature illustrated the Book of Revelation: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.—*Exchange*."

From Mrs. Fred S. Day, Gallatin, Tenn.:

There are no more enthusiastic readers of the *SURVEY*—and none whose words of praise for it are more often heard—than the women of our Auxiliary Society. It certainly grows better with every copy. May all success follow your efforts in its future.



Mrs. Chris. G. Dullnig, of San Antonio, Texas.
—Our Readers Will Be Glad To See the Attractive Features of the Efficient and Much Loved President of the Texas Synodical.—Mrs. Dullnig Has Held Her Important Office for Nine Years, and Is Doing a Splendid Work.

Some one has said, "Tell me what a man reads and I will tell you what he is." An elder in a prominent Presbyterian church gave as his excuse for not taking a religious paper, "I take four poultry journals, as I am so much interested in chickens and two farm journals, and I have no time to read a church paper." The man who reads four poultry journals must be a valuable factor in the chicken industry. The banker, lawyer, merchant, farmer, and tradesman takes his trade paper. Is it not as much the duty of the church member to take a religious paper that will keep him in touch with the work of his church—and help him in the most important thing in life, the building of character—as it is for the poultry fancier to keep up with the latest styles in chicken-coops? Anent this sentiment, do you take the "*Missionary Survey*" and the "*Christian Observer*," or "*Presbyterian of the South*?" You ought. In no other way can you keep informed about your Church. Subscribe now!—From the *Weekly Church Bulletin of the First Presbyterian Church of Greenville, Texas*.—Rev. T. O. Perrin, Pastor.

"COUNT YOUR BLESSINGS"—SEE WHAT GOD HAS DONE!

Have your society members received this "Blessing Box" for the coming year? If you have ever used them we know that you want them again. If you have not tried them, don't you want to do so? Many cities use them for their annual thank-offering each



year, giving them out at one meeting for use until the next. Many other plans are used, some of which are outlined in the bright letter given below. The boxes cost one and a half cents each, and are to be obtained from the Auxiliary office.

One member writes:

We succeed well with the "Blessing Boxes." Last spring our "blessings" amounted to over \$12.00, which we used for the various causes, outside of Foreign Missions, for which another plan was followed. This fall our boxes are to go for the orphans. We find by using a number of boxes through the year that more money is raised than by each of us keeping only one box all the year.

The ways in which money is raised or rather dropped in, are very interesting. One woman keeps her box beside her mother's picture. "This," she says, "is our sweetest blessing, and will lead us to think of our other blessings." Another puts in a cent for each happy event, for instance a visit from a dear friend, a welcome letter, a tray of good things from her neighbors, and how the cents pile in! How often we hear the expression, "I'd give a dime if so and so should happen!" One member watches herself and her family for such expressions, and in goes the dime when the desired event occurs!

Our Methodist Woman's Society has adopted the plan of blessing boxes.

One of our members is the "Blessing Lady" and how she hustles about to see that each of our society is supplied, and the correct number of boxes comes in.

THE LITTLE BLUE BOX.

It sat on my table and mocked at me,
The little blue box in my care,
With its hollow sound, and its light, light weight,
And its short, neglected prayer.

For few were the coins that lay within,
And seldom the prayer was said,
And the open mouth, ever asking more,
Not often had been fed.

But there it rested in mute reproach
As I wilfully passed it by,
Or, to quiet my conscience, dropped in a mite,
But contented never was I.

And I cried to it, "Why do you goad me so."
As I caught up the box in despair,
"There are many far better and richer than I,

And what is the use of my prayer?"

So I shut it away in a closet dark,
Behind a fast-closed door,
But the mischief was, I knew it was there,
And it troubled me all the more.

Then I set it out in a prominent place
Where daily observe it I must,
And daily with coin, and daily with prayer,
I faithfully kept my trust.

And I said, "Dear Lord, if Thou ask of me,
The least of Thy servants, each day,
A prayer and a gift, it is little enough
Thy love and Thy faith to repay."

Now merrily clink the coins all,
As my offering steadily grows,
While with thankfulness, and prayer, and

love,
The little box over-flows.

And I praise our Lord for the gift to me
Of thy message of love divine,
For a teacher, a guide, and a comrade thou
art,
Dear little blue box of mine.

"THE CHILDREN'S HOUR."

The following programme is sent out by the Council of Women for Home Missions, through its Committee on "Home interest among children," of which Mrs. Craig is chairman. We are sure its suggestions will prove helpful to many.

Note.—Hoping to insure that children's work shall have its due place upon every missionary convention program and the city union program, at least once a year, and recognizing that the foundation interest of Children's Work is the mother's interest, the Committee on Home Mission Interests Among Children of the Council of Women for Home Missions suggests the following program for a Children's Hour:

Program.

Song.—Jewels.

Scriptures—1 Sam.:24-25; 2:1, 9, 18-20;

Prov. 22:6; Luke 2:49-52; 18:16, 17.

Solo—Sweet Story of Old.

Symposium—Missionary Mothers:

- (a) Missionary Mothers. (Mothers who transmit their missionary interest to their children, and how they do it.)
- (b) O-mission-ary Mothers. (How mothers omit missionary culture from their child's training, and encourage the selfish and not the sacrificial character fundamental to a life of world service.
- (c) Foster Missionary Mothers. (How leaders of children's organizations beget loyalty and devotion to the church.
- (d) Com-missionary Mothers. (How lives of prayer and service, giving the church and its calls the pre-eminent place, is the mother's missionary commission to her child. Examples.

Special Song, by Child or by Children.

Consecration Prayer—(All mothers of young children and leaders of children's bands, standing.)

MRS. LAURA GEROULD CRAIG,
Chairman.

PRACTICAL LESSONS

MRS. MARY CLOKEY PORTER.

There are professing Christians to-day who, in the spirit of greed and selfishness, carefully hoard up all their resources against an imaginary hour of need for themselves and their families, and turn a deaf ear to the cry of the needy. With not a mite given to help others, they become like stagnant pools, only to be avoided by all who know them.

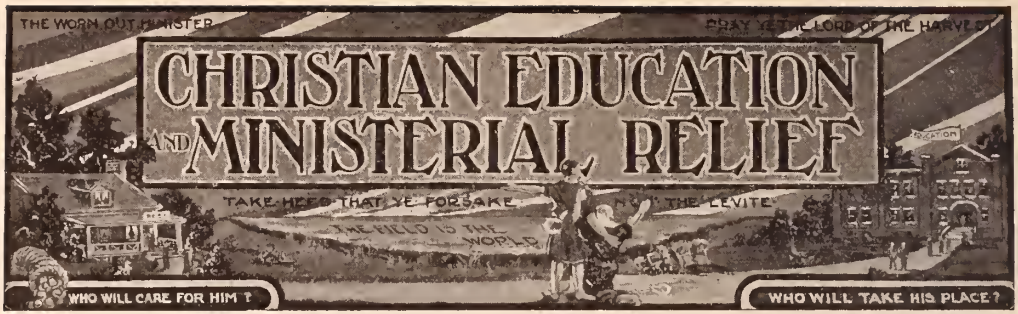
Thank God, there are many other Christians who, like the babbling brook, go on

their usual way, generously giving their offerings day by day to bring cheer and happiness and joy and comfort and blessings to the needy everywhere. *Reader, which are you?*

May God save you and yours from the miasmatic influence of selfishness, and in leading you through liberal Thank-Offerings to give the cup of blessing to others, may He fill your cups full to overflowing!

From Mrs. Ben W. Johnson, Bonham, Texas:

Once we get a subscriber to the SURVEY, it is not hard to get a renewal; they say they cannot do without it—and it gives so much for so little money.



Address All Communications Relating
to This Department to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Four Ave., Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE AD INTERIM COMMITTEE AND THE EDUCATIONAL CONFERENCE.

The Assembly's *Ad Interim* Committee on Education met at Montreat July 9, 1914, in conference with the educational workers of our Church.

There were present at the conference a total of 36 persons, representing 34 different educational institutions or agencies of our Church.

Acting under the authority given by the General Assembly, the whole field of education passed under review at the meetings, as well as the specific matters referred to the *Ad Interim* Committee.

The report of the *Ad Interim* Committee will shortly be published in full, but attention might now be called to the following items of general interest and importance.

1. Action was taken standardizing "Junior Colleges," and classifying but not standardizing "Collegiate Institutes" and "Elementary Schools," thus providing for the listing of all of our educational institutions.

2. A Permanent Advisory Committee on Education with the Executive Secretary of Christian Education and Ministerial Relief as chairman, and composed of one member from each Synod, was recommended.

3. The policy of making all aid to candidates and other students in the

form of a loan was unanimously advocated.

4. It was urged that the names of educational institutions should correspond to their classification.

5. It was recommended that the Synod be the educational unit of our Church for organization and effort.

6. The following action was taken in this connection: "That in reply to the request of Dr. Thornhill Jacobs, of Atlanta, that this committee make certain recommendations to the General Assembly regarding a Presbyterian University, your committee having recommended in this report that the Assembly suggest the Synod as the educational unit of our Church, we therefore now recommend that the matter of a University be left to the Synods for their action."

7. A Church-wide campaign for the Synods for educational institutions was indorsed.

8. A Presbyterian Educational Association of the South was formed by the adoption of the following paper, which was signed by all those present:

Whereas, the Church of God is confronted with serious problems and grave dangers in the vital fields of Education, and

Whereas, the Church can hope to solve these problems and to avoid these dangers wisely and fully only by the closest and widest co-operative effort, and

Whereas, the time now seems ripe for co-operation in the field of Education, not only within the bounds of our own Church, but with the educational forces of other churches, and with other educational agencies; therefore be it

Resolved, That we, certain representatives of the educational work of the Presbyterian Church in the United States, whose names are signed hereto, do hereby constitute ourselves the Presbyterian Educational Association of the South, with Dr. Henry H. Sweets as president and Dr. Wm. Dinwiddie as secretary and treasurer, the purpose of which organization shall be:

(1) To bring into this Association all the educational forces of our Church.

(2) To advance the cause and the practice of Christian Education everywhere within the bounds of our Church and our States; in short, to Christianize education.

(3) With this end, to confer, when feasible, with any official and other educational agencies of our Church.

(4) To bring about from time to time conferences with the educational forces of other churches, and with such educational agencies not having church connection, as may seem wise, with a view to organizing by States, or in some other effective way, all the Christian forces of our field to accomplish the purposes of the Association.

WILLIAM DINWIDDIE,
Secretary.

LEAVE IT WITH HIM.

Yes, leave it with Him;
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew—
Yes, they grow.
They grow in the darkness
All hid in the night,
They grow in the sunshine
Revealed by the light:
Still they grow.

The grasses are clothed
And the ravens are fed
From His store.
But you, who are loved,
And guarded and led,
How much more
Will He clothe you and feed you
And give you His care?
Then leave it with Him;
He has everywhere
Ample store.

—Selected.

YOU AND YOUR PREACHER.

(Continued)

BY GEORGE CHRISTOPHER.

20. The resignation of eight pastors of Chicago churches within a few weeks has awakened some concern as to the condition that make the ministerial calling unprofitable and undesirable in a great many instances.

21. The *Chicago Journal* cites four things that apparently go to explain the unrest indicated by these resignations:

22. Ministers are expected to clothe their wives and children far better than the average parishioners;

23. The congregations expect too much of their pastors;

24. Sickness caused by overwork;

25. Salaries are inadequate.

26. Not many of them resign because they can make a better living elsewhere, but because they can not make a living in the ministry: the great majority find it difficult to make both ends meet and maintain the appearance that their position requires.

27. True, a minister is not working

for money, but he has to have money to work.

28. You never knew one preacher who was a big enough fool to preach for money; he may be getting more than you are, but that does not prove that he is getting what he could earn in business.

29. There are enough members in most churches to support the pastors comfortably; the trouble is members are not willing to make the sacrifice they ask of the preacher.

30. If your spiritual conductor is worried over problems of making both ends meet, how can he find time for the study and meditation that will enable him to give you clear, plain orders, that will encourage and inspire you to keep on the main track.

31. It's worth a good deal to you in dollars and cents to have the best spiritual advice. You seek the best medical advice.

32. A chauffeur with a few month's training gets more money for running a car than a preacher after years of preparation can get from the average congregation for running their spiritual and moral machinery.

33. How much shall a minister re-

ceive? Enough to keep him "free from worldly cares and avocations." How much is that? The time has come for churches to study this matter, learn practically, and then revise their salary lists.

34. How glad you are to think the preacher is working for the Lord when it comes to fixing his salary.

35. Oftentimes you fail to recognize the big preacher working on a small salary.

36. You cannot altogether get away from your training—estimating values by the price you pay.

37. Naturally, you are suspicious of cheap things, and unconsciously your confidence in low salaried preachers is small.

38. The minister is not helping the Church by allowing it to neglect a duty; his fair salary is one of the first duties of the Church.

39. Exercise is necessary to development; the Church could be strengthened spiritually as well as financially by systematic exercise in giving.

40. After all, it doesn't hurt the minister so much to allow him less than a fair salary as it hurts you to use him unfairly.

TWO MEN.

J. L. SHERARD.

Two men of equal heart and mind

Go forth into the world to fight,
And win what seems the noblest good,
And battle for the right.

One weaves the fabric of his life
Upon the loom of wealth and power
And sows the gifts that surely reap
The plaudits of the hour.

The other holds the souls of men

Above the lure of fame and gold,
And, toiling, leads the scattered sheep
Into his Master's fold.

Which won success and true reward,
As Life's exacting path he trod?
Was it the man who served himself,
Or he who served his God?

From Mrs. W. L. Lyons, Erwin, Tenn.:

How can anybody who wants to know the best things do without the SURVEY?

From Mrs. James M. McCann, Macon, Ga.:

I delight in reading it; it is a splendid magazine.



REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

TOPIC FOR THE MONTH—JAPAN.

THE most outstanding event in this history of the Japanese church during the past year was the undertaking of a national evangelistic campaign, to extend over a period of three years, with the object of deepening the spiritual life of the church and presenting the gospel to the whole non-Christian community. An investigation conducted by the Continuation Committee of the Edinburgh Conference revealed the fact that the Christian propaganda in Japan had been very largely confined to the larger cities, while the rural and village communities, where eighty per cent of the people live, had been almost wholly neglected. It is a hopeful sign that the proposal for this evangelistic campaign emanated from the national leaders in the Continuation Committee Conference. For the accentuation of class distinctions in Japan and the fact that the churches built up in the cities were predominantly from the respectable Samurai class has always made it difficult to awaken in them a sympathetic interest in the lower classes. Mr. Erickson's letter in this number describes the beginning of this campaign in the province of Takamatsu.

Another encouraging circumstance is that the native leaders in this conference also concurred in the call for a large increase of foreign workers. For some of these had been joining in the foolish expression put forth by some few missionaries that the need of for-

eign missionary reinforcements in Japan henceforth was only for a few highly trained specialists.

Following this meeting of the Continuation Committee our own mission made a thorough investigation of the extent and needs of our own field, and reported that it would require the quadrupling of our present missionary force to carry out what we have undertaken in the territory as signed to our church.

After prayerfully considering the matter our Executive Committee was unable to take the view that this demand was unreasonably and hopelessly large. If one-half the churches on our roll could be brought up to the standard of liberality which a few have already attained, the financial part of the problem would be solved. And the position of leadership of the yellow races, providentially assigned to Japan makes the completion of the task of her evangelization at the earliest possible day, in our judgment, second in urgency to no other work the church is doing in the world.

A recent political event of great significance was the downfall of the Saiongi ministry, because of its refusal to accept a policy of military retrenchment, and the formation of a new Cabinet pledged to carry out that policy. This change in the government was brought about by the pressure of public opinion, and is believed to represent the passing of political influence from



This Will Give Some Idea of the Population of Sanuki Province.—There Are More Than 800,000 People in a Little Territory Which Would Correspond to an Average County in the United States.—The Whole Province Looks Like One Big Town.

the Samurai class with its military traditions to a new middle class of commercial and professional callings. It is also recognized as an important step towards the maintenance of the world's peace, and as so far conducive to the interest of our gospel work.

AUTUMN AS VIEWED BY A JAPANESE CHRISTIAN.

The above is the title of an article published in a religious paper in Japan and translated for The Japan Evangelist. It suggests some reflections upon a subject that is seldom discussed, but which is not without practical interest in connection with God's providential dealings with some of His less favored children. Both the Japanese and the Koreans are remarkable for their love of beauty, and in this capacity to enjoy the beautiful many of them who are almost entirely without other sources of enjoyment are largely compensated. While riding along the bases of the Korean hills we not infrequently saw standing on the crest of a hill a lone Korean, standing like a statue, his white form sharply outlined against the sky and his gaze directed to the

golden clouds that were gathering at the sunset. There was no string of cash hanging from his belt, and perhaps he scarcely knew where his next bowl of rice was to come from, but he was drinking in the beauty of the scene, and deriving from it a degree of pure and elevated enjoyment which no amount of money could purchase for the man devoid of his aesthetic faculty.

In Japan the wealthy spare no pains or expense on their gardens of ornamental shrubbery and flowers. In the schools the boy's study table is adorned with flowers, and the common cooley returning from his day's work in the field will stop by the way to admire the beauty of a budding peach tree.

When a Japanese becomes a Christian and learns to connect these beauties of the natural world with the Author of them, his aesthetic sentiments take on a new refinement and become to him more than ever a source of keen and elevated enjoyment. The following quotation from the article referred to above illustrates this in a way which we think our readers will appreciate. The writer says:



Leading Up to the Shrine.—The Stone Slabs on Both Sides of the Road in Front of the Gate Announce Gifts to the Shrine, the Size of the Gift Being Also Indicated by the Size of the Slab.

"There is no scenery which has the influence over the human mind that autumn scenery has. One person says that autumn intensifies his sadness. Another person says he is fond of autumn because of its beauty and plainness. Every one's point of view is different. Views of nature differ according to one's environment and sentiments. Nevertheless, no scenery has the power of giving pleasure to the human mind that autumn possesses, that is, the early rather than the late autumn. The voices of insects ring clearly and like the tingling of bells. When you hear them, sadness is not wakened in the soul. Their sweet voices are to be admired and praised. The morning-glory every day becomes deeper in color, and it becomes more conspicuous. With openhearted frankness, it twines about the lattice fence with delicate grace and beauty. It is truly as the Haiku says, 'The morning-glory was twined about the well bucket, so I borrowed water from the neighbor.' Such was the refined observation of a woman who perhaps appreciated the charm of early autumn. Already the dark purple *kikyo* and especially the *ominaeshi*, like the golden sky at sunset, attract admiration by their delicate beauty. The tender *Karukaya* and *hagiogi* have not yet bloomed, though their buds have formed. Their gentle beckoning as they are swayed in the breeze is a call we cannot resist.

When the rice blooms early, the farmers have a little leisure, and the most refined

among them blow their flutes, the notes of which are heard from the mountain valley, and the feeling produced in us is like the joy of the kingdom of heaven. The persimmons arrayed in gold, left hanging on the branches, impress the autumn mood upon the mind. On a night when the heavens are high, the stars clear and the moon is bright, from one direction, the song of the sailors is heard from afar, and in the opposite direction, there is a twinkle from the lighthouse in the thin shadow of the island. In the dim light, the white sails are coming and going—a scene which is sufficient to move even the sky and the earth feeling. How wonderful is the work of God's hand, by which the autumn landscape and colors have been wrought, and how our thoughts are elevated by the autumn revelation!"

THE SELF-RELIANCE LEAGUE OF TOKYO.

Rev. L. C. M. Smythe, who is pursuing his Japanese language study at Tokyo, has sent us an article from The Japan Times describing a new movement of great interest and significance among some of the best of the Japanese leaders for the rescue of their country from the moral ravages of materialism. Mr. Smythe says it is reported on good au-

thority that Mr. Morimura, who is an old man, said that he had been reading a good deal about Christianity lately, and though he might never formally unite with the church, still he was a Christian. It is through true Christianity alone that the great enterprise they have undertaken can ever be accomplished. The article is as follows:

An important movement, promising to revolutionize the social fabric of Japan from the bottom up, has been started by the leading thinkers and business men of Tokyo, including Baron Shibusawa, Mr. Iehizeamon Morimura, and President Naruse, of the Japan Woman's University.

They have organized a nucleus association to start the movement, under the name of Jijo-dan (Self-Reliance League), which is made a foundation, Mr. Morimura contributing 200,000 yen and Baron Shibusawa 100,000 yen.

The consciousness that the Japanese community requires new spiritual force and moral determination, is the motive of the movement. One of the organizers of the league said to a Japan Times representative:

"The sway of materialism in Japan is almost killing the national spirit of bushido. We must have a spiritual force to vivify the nation, a moral determination to resurrect the upright national character. Each individual must be given the spirit of independence and self-respect, at the same time respecting others. We desire to create a new force in the moral atmosphere of the people. Our movement will begin with individual character-building, but it will stop at nothing. We will insist on strict morality in commerce, politics, and every branch of national activity. We are determined, all of us, to devote our lives and property to this great work of purifying, reforming, and reconstructing the national character. The movement will be pushed on with religious reverence and fervor, and we will carry on a campaign of education with military precision and effectiveness, through the press and from the platform. 'Save the nation,' is our motto. We have formed a league of those who understand each other thoroughly spiritual group, urged to the work of national importance."

Besides those mentioned, the members of the league are Mr. B. Nakano, and Mr. S. Ohashi, president and vice-president of the Chamber of Commerce; Baron Sakatani, mayor; Mr. Kinataro Hattori, Baron Kukota, ex-Minister of Education; President Takata and Prof. Ukita, of Waseda University, and President Kamada, of the Keio-Gijuku.

FUNERAL OF THE EMPRESS DOWAGER.

The late Empress Dowager of Japan must have been a woman of a very superior character, as she was a woman of many gifts. A writer in *The Japan Evangelist* gives a translation of some of her poetical effusions which indicate that in her the aesthetic faculty so notably characteristic of the Japanese was supplemented by fine imaginative temperament. The following lines written in her teens are really beautiful:

"See o'er the misty ocean's distant reaches

The sweet spring dawn increase!

The wide Four Seas, on all their thousand beaches,

Whisper, methinks, of peace."

She evidently inspired the genuine love of her own people, and the admiration of many of the foreign residents in Japan.

The following account of her funeral ceremonies held at Yoyogi on May 26th is taken from *The Japan Times*:

"One of the notable landmarks in the modern history of Japan was the funeral ceremony for Her Majesty, the late Empress-Dowager, which took place on Sunday night. The augury of fine weather which was afforded by the afternoon's sunshine was belied by a slight rainfall at night.

At about six o'clock the searchlights began to play on the Yoyogi parade ground, which was also surrounded by electric illuminations; while the large black and white paper lanterns appropriated to such occasions, bearing the Imperial crest, were freely interspersed.

Watch Fires.

An interesting medieval detail was the arrangement of ancient "watch fires," of two kinds, tripods, the fuel being artificial pine logs, and gas. These were placed in front of gates and doors. The other was made up of hearths on the ground, on which firewood burned, continually fed by court servants in ancient attire, seated on circular mats. Ambassadors and ministers began to arrive at half past seven, in Imperial Household carriages with military escorts. Their Imperial Majesties arrived at 8:40, and at once retired to the rest-rooms behind the Imperial pavilion. A bugle fan-



The Presbyterian Day School, Linares, Mexico.—The School Is Attended Better Now Than It Was Before the Revolution.

fare at 9:25 announced the approach of the funeral cortege. Their Imperial Majesties met the procession at the second torri.

The coffin being deposited in the center of the Sanctuary, in the pavilion especially erected, the curtain was withdrawn, revealing a blaze of light.

The Ritualists made the traditional offerings, the Chief Ritualist reading the appointed address.

His Imperial Majesty then paid homage, and read an address as follows:

"I, Yoshihito, reverently address the Spirit of the late Empress-Mother. Only a year and a half has elapsed since the conclusion of the national mourning for His Majesty, the late Emperor, and our tears are barely dry when, alas, we again suffer a great loss. How unpitiful, alas, is Heaven to Yoshihito!

"We have in person performed ceremonies while Her Late Majesty lay in state, sanctified, in a temporary shrine for several tens of days past; and we are now about to lay the August Remains beside those of the late Imperial Father.

"We have now come to say farewell. Alas! At this moment our sorrow is unbearable."

Her Imperial Majesty and the princes and princesses of the blood then paid homage, followed by those present. The Minister of the Imperial Household next read an address, when the Imperial party withdrew, followed by the special envoys. The peers and high dignitaries of state next paid homage; after which everybody present stood and made deep obeisance. The train bear-

ing the imperial remains left the temporary station at 2 A. M., their Imperial Majesties returning to the palace through streets lined with military and loyal crowds."

MEXICO.

It would be gratuitous folly to attempt to tell what a day may bring forth in Mexico, but at the time of this writing it looks as if the Con-



Mexican Women Water-carriers.



Revs. J. O. Shelby and H. L. Ross on a 250-Mile Trip Across Mexico.—Mr. Shelby Went on 200 Miles Further.

stitutionalists would soon be in peaceful possession of the entire country, and in this situation we think our entire missionary body will rejoice. They are made up of various elements, some of which are likely to make exceedingly difficult the task of the central government in restoring and keeping order.

The central plank in their platform, however, is that which must be the starting point of any permanent settlement of Mexico's troubles, namely, the breaking up of the feudal system, and

making it possible for the masses to acquire and own some of the land, all of which is now owned by a few *cientificos*.

Our good Christian President has achieved many notable triumphs during the first year and a half of his administration, but when this peaceable settlement of the Mexican problem comes, as the result of his farseeing and statesmanlike handling of it, it seems to us that the voices of the dollar diplomatists, who have been denouncing him as a traitor to "American interests" and seeking in every possible way to embarrass him, would be silent for very shame.

Messrs. Shelby and Ross, who came home last spring on account of the disturbed conditions, have both returned to the Mexican border, ready to re-enter the field and resume their regular work as soon as the way is clear, which we are satisfied will be the case before very long.

A conference of representatives of the different Boards working in Mexico was held in Cincinnati on June 22d to consider the readjustment of the whole Mexican work on new lines of comity and co-operation, an account of which we hope to give in the near future.

MRS. ANNIE TAYLOR ROCHESTER—A TRIBUTE.

BY REV. W. M. MORRISON, D. D.

AT Mutoto, our new station about 150 miles in the interior from Luebo on May 14, 1914, Mrs. Annie Taylor Rochester, after an illness of several weeks, was called by the Eternal Father to her home on high. All the members of our African Mission, to say nothing of her numerous friends among the native Christians, were shocked at this most unexpected event. She had always, up to within the past few months, been so strong and vigorous that we had come to feel that she could never be seriously ill. I believe I voice the universal sentiment

of this Mission in saying that, from a human standpoint, almost any of the rest of us who are left could have been better spared than Mrs. Rochester. She was universally and without any reservation regarded as one of the most useful and indispensable members of the Mission. She had in a remarkable degree the four cardinal virtues which go to make a successful missionary, viz., efficiency, consecration, sweetness of temperament, and industry.

It can be said, I believe, without any fear of contradiction, that Mrs. Rochester was the most all-round efficient mis-



The Late Mrs. Rochester ("Mama Tela") and Some of the Little Girls Whom She Mothered and Taught in the Pantops Home.

sionary we have ever had for the work which fell to her hand. Great praise is due to her parents and teachers at Scotia College, in North Carolina, and to any others who contributed in any way to the building up of such a fine character, and to the making possible of such splendid efficiency. She came to the work here, to which she had given her life, well equipped in every way. She did not seem to have to learn much after she got here—she knew it already. She was not only a model housekeeper, cook and homemaker, but she was equally as efficient in the school room, where a good training had prepared her for first-class work. She was not only a splendid nurse for the sick, to whom she was always ready to minister, but she was equally at home in the management of the girls under her care, all of whom soon learned to love and esteem her. She could make a garden or do a fine piece of needle-work with apparently as much ease as she could conduct a Sunday School class or minister spiritually to the women in the villages. She not only knew how to do things—having a wonderful *savoir faire*—but what was equally as important, she always did everything well.

She had definitely consecrated her life to the service of the Master and to the salvation and uplifting of those who touched her life here in darkest Africa. There were many ties binding her to the homeland, but these were all left behind in her devotion to the Master's work here. There never seemed to be any doubt or hesitation as to what she was to do or as to where her duty lay, and she did each day's task with a singleness of heart and purpose which is only too rare. She loved the native people with a peculiar devotion, she entered into the secrets of their lives, and it is not surprising that this love was returned by them to her.

In my eight years of acquaintance with Mrs. Rochester, I never heard her utter an angry or harsh word, or utter an uncharitable criticism of another. The sweetness and evenness of her temper were most remarkable. And those of us who live in Africa know from many sad failures what this means. While there was universal gentleness of disposition, sometimes almost bordering on bashfulness, yet there was a force and decision of character which made her ever a tower of strength for righteousness. Her life had always the ring of sincerity, while she ever prac-

ticed charity and thought the best even of the worst. She was always hopeful and cheerful, and wasted no time in pining over the impossible.

And she was industrious. There was not a lazy bone in her body. The amount of work she accomplished was ever the wonder of those intimately associated with her. She was systematic, orderly, exact, and yet never appeared to be in a hurry. She never made any fuss or feathers about her work, but it was always accomplished just the same, and on time.

The Lord of the harvest, in His own wisdom, has seen fit to take unto Himself our beloved co-worker just at the time when the harvest seemed whitest, and when she could apparently be least spared. Who will come to take up the work she has laid down? Our firing line, which is already thinned by the departure to America of several of our workers, has now a wide breach made in it by the home-going of our sister.

Her going is at once a challenge and a call to others to come over and help us. The work among the women and children at Mutoto, our promising new station, is now absolutely stopped until some one arrives to take it up. Will not every reader of these lines stop here for just a moment and utter a prayer to the Lord of the harvest, as He has told us to do, that He may send some one speedily to fill up the breach, one of like spirit with Mrs. Rochester?

She has gone from us in bodily presence, but her work and influence will live for eternity in the lives of many hundreds here who have been transformed by the power of her life and presence.

Our hearts go out in profound sympathy to Mr. Rochester and to her loved ones in America in this hour of bereavement. But they can all mourn as those who have hope, for we know that now with her it is far better.

Luebo.

ARRIVAL AT LUEBO.

MR. A. H. SETGER.

SINCE our arrival at Luebo on the 30th of January our time has been so much taken up with the matters of setting up housekeeping, learning the language, receiving, opening and placing our goods and taking up work—my wife in the school and I

in the printing office, which I took charge of about the middle of February—that there has been no time for even a short note to you. But, although I have not had the chance before, I am very glad now to write you a little word to tell you how glad we are to be here



Rev. S. H. Wilds Crossing the Lulua River From "Monkey Park" Station to Luebo.—The Kassal Rubber Co.'s Buildings on Opposite Bank.



Native Women Celebrating a Marriage With a Dance.—Lusambo.

after having been on the way for over six months.

As you know, we left Philadelphia on July 26, 1913. We reached England twelve days later, spent three weeks in London. On January 30th we reached Luebo. What a large crowd on the beach! The "Lapsley" makes her arrival known by a shrill whistle which can be heard at the Mission at least twenty-five minutes before the arrival at the beach, so when she is heard coming everybody hustles down to the beach to make the Captain and Mr. Dowsett and their crew welcome.

Luebo is wonderful! When we were in Lower Congo we continually saw mission stations with two, three or four missionaries and having in direct touch with them perhaps four or five hundred natives, with perhaps as many as two hundred church members—this because there are comparatively few settled large villages of natives in Lower Congo. When I saw them I compared them with what I imagined Luebo must be like, and then when I got here I found Luebo even more immense than I had imagined. Let's compare them—I have already told you of the Lower Congo method; a few missionaries with a few followers. Here at Luebo there are constantly from six-

teen to twenty missionaries; there are in the villages surrounding Luebo in a three-mile radius at least twenty thousand natives. There are of these twenty thousand, several thousand church members; perhaps a thousand in Sunday School. Last Sunday there were over eight hundred present at the main church, not counting the Sunday School across the river; and daily at the morning and evening prayer-meeting there are several hundred in attendance. Quite a difference in Lower Congo and Luebo, is there not? But then it is not due to our superiority or anything of that sort, because we are just ordinary folks here; but it is due to the fact largely, I believe, that here at Luebo the native is not thrown into contact with a low class of civilization and its consequent vices as he is in Lower Congo. But he *will* be more and more as the country opens up, which it is doing rapidly, and then if he has not the gospel and the power of Jesus Christ to help him, he will fall even as they of Lower Congo have and are so rapidly falling. Won't you bear the people of the church this one simple but vital message—send more men and women and money, to save these people NOW?

Luebo, April 26.

A COUNTRY EVANGELISTIC TRIP IN NORTH KIANGSU.

REV. GEO. P. STEVENS.

AS I have just returned from a country trip of ten days, it occurs to me that an account of my experiences might be of interest.

On Friday morning I started out in my buggy early, before the sun was high, as it is getting very warm here now. Before reaching the city gate a beggar caught sight of me and began crying out as he ran along by the cart, "Great official and most wealthy sire, have mercy on me and give a penny to buy a bite to eat!" He followed me a full mile, running so well that it seemed he needed nothing to eat.

Six miles out I overtook my boy rolling foodbox, bedding, etc. He had stopped at a tea shop just on the edge of a large town. A crowd gathered around the buggy, looking at me and the vehicle. Spying a copy of the Missionary Survey lying on the seat of one of them picked it up. "What is this? This is English. We don't understand." I then told them something about this book, picking out the pictures of a church as a text. Just then a passer-by came up, asking for a book. I said, "You cannot read," but he replied that he wanted Chinese; so I got a picture tract out of my grip and gave him. Others wanted them, too, so I gave to a few of the most intelligent. As I stood talking the gospel to them a bit, one man stood on the outside of the crowd, looking on with a frown. "None of your foreign books and foreign devils for me," was what he meant, as he stepped away in disdain.

As we journeyed along my carter told me of a new method the Hsueh-chou official is using to stamp out opium. A few days before, he said, eight men who had been addicted to the weed were marched through the streets under lock and chain, singing out to the big street, "So shall it be to

every one who eats or sells opium." A man accompanied them beating a gong so they would not pass unseen. He, my carter, who was formerly an opium smoker, tells me that in many places the growing poppy has been rooted up and the land it was grown on taken over by the officials.

SUNDAY MORNING, HALF AFTER EIGHT.

The people are gathering one by one. We sit around and talk. Pretty soon an old man, one of the Christians, comes in and tells me that there is a man in the village who is possessed with a devil, and wants me to go and give him some medicine. "I told him," said Mr. Lu, the Christian, "to come to church and believe in the Lord, and the devil would be cast out." At that all in the room began to talk about *evil spirits*. I learned that the fellow had fallen from the roof of a house where he had been working yesterday, and had been injured internally, so that he was spitting up blood. But what has this to do with evil spirits? Why, the evil spirit came flitting by him as he sat up there on the roof and made him fall!

I tell you this because it shows how the Chinese believe in Demon possession, and how it is so closely related in their minds to sickness.

After the regular service on Sunday night, we had something rather unique. The old helper first told a story. Then we sang some songs. Directly somebody brought out a flute and asked the helper to play. He tried to do so, but the flute would not work, so he handed it over to my boy, who is both cook and borrowman, and also a good Christian boy. He therefore took charge of the music, playing "My Home is in Heaven," "Precious Name," etc., the rest of us singing (I whistled at intervals). The villagers sat around listening, if they could not join in, all seeming to enjoy it as much as if it had been a

Chinese theatre. At the conclusion of this performance, my boy told them that this was just a foretaste of heaven, and the look on their faces seemed to indicate that they believed it was true. Something new and elevating has struck the village!

Nearing the market village, we met a large procession of mourners going to the temple outside of the east gate. Some of the crowd were carrying things. "What are they going to the temple for?" I asked, and "What are they carrying?" "They are going to take soup for the dead man," was the answer. On more careful inquiry I found that the soup had been made before leaving home, and that the wife of the oldest son was the one to carry it to the temple. In addition to this, she also carried a handful of dirt from home. Arriving at the temple, the dirt is placed on the ground and a cup turned over it. When the cup is taken up the name of the deceased is found written in the dirt. This is proof that the departed one is right on the spot ready to partake of the soup, which is therefore poured out on the ground. Then some paper money is burnt. This ordinary paper, being made in the form of money, of course turns to money—real money—when it is burnt, and thus furnishes the departed one with sufficient traveling expenses in the next world. This sounds rather foolish as you read it, perhaps, but to see a large procession of people marching in solemn step, people who believe this as much as they believe anything—it brought back to me most forcibly the awfulness of the superstition, ignorance and gloom of those to whom we are trying to bring a message of Light and Salvation.

A FEW DAYS LATER, AT PIENTANG, 20 MILES NORTH.

It is early in the morning. I am out in the field near town. People are coming from all directions, some carrying poles, others rolling barrows, while

many are leading cows, and still others riding donkeys. I must go in. Hope to see many of our members, as they will all be at the fair.

About nine o'clock the Christians began to come in—Ts'ao, the ex-robber, Chao, the old temple fellow with his wife, who used to be a holy terror, and others. After a short service of prayer and song, we took a table and a bench and went out to the fair to sell books and preach. Crowds of people were there selling all sorts of things. The story tellers and fortune tellers were also on hand in abundance. We found a vacant place and started up a song. The crowds came. A number of the Christians were able to make pretty good talks. After listening a while, the crowds would scatter, so another song and a short discourse and an effort to sell books. At 12 o'clock we returned for dinner.

On Wednesday we had service in the morning and a class. In the afternoon four of us went out to visit in the homes of the Christians in villages some little distance away. Coming back at night I heard an awful story of a young girl who had committed suicide by jumping into a well. She was at her mother-in-law's home. It seems that she, who was nineteen years old, got into a fight with another girl about sixteen. The latter's mother helped her to bite off this girl's finger and a piece out of her shoulder and tear off part of her clothes. Thereupon the girl ran for her own mother's home, but being pursued hotly and ashamed, jumped into a well on the roadside and was drowned.

On Thursday morning, after our study class, held examination of nearly twenty women who had been studying. They had been working laboriously over the Catechism. Every old soul wants the Musah (pastor) to examine her, so I took their books, asked each a number of questions, and marked the place they had reached. Then, after exhorting them, gave each a picture.

Decided to take four young men into the church.

Friday morning I arose early and went for a walk before breakfast, visiting a family a mile away, and going to the spring to get a cool morning drink. Had Communion service at 10 o'clock, after baptizing the four young men. These four young men also received a Bible from me as a present for memorizing a catechism similar to our Shorter Catechism.

After four days at this place, we started on our return trip, intending to spend the night at a new place along the road where there is a new family believing. We found this man at home when we reached his house about dark. He was very glad to see us, as he had not had

a visit from the pastor before. We found him to be a pretty well-to-do man in his village and a man of some influence. He had heard the gospel from a friend in the city, and came into our place to study several months. There was quite a bit of opposition to the gospel in his village, which is a pretty good sign that he is in earnest. He has also been doing some personal work, as a result of which several men are willing to study. He has sent his boy to school here in the city, and is working to get a Christian school in his village. A good crowd came to listen at night. Next morning we left for home, reaching Hsuehoufu about one P. M. after a ten days' absence.

These are just *some* of the things that happened on this trip.

LETTER FROM SUCHIEN.

MISS MADA McCUTCHAN.

OUR work here at Suchien is full of promise; we do not seem to be suffering from the present reaction in politics. Some of the missionaries say they feel a coldness about the people that was not felt during the revolutionary days, but services are all well attended, our schools are well filled; about the usual number of women are studying in their homes, and at every communion season there are many applicants for baptism. At the January communion ten new members were received here, and fourteen more two weeks ago, besides some at country places. This is perhaps a third of the whole number examined.

But this desire to return to old customs and old religion is everywhere manifest. A few days ago three proclamations were put up at the city gates setting forth Yuan Shi Kai's mandates on this subject. The first commands that the sacrifices to Confucius shall be held on appointed days, just as in the old days of the Empire. The provincial governors and other officials

are supposed to take part in these sacrifices. But this same mandate goes on to say that there shall be entire liberty of worship, and that it is not "convenient" at the present time to establish Confucianism as "State religion." Of course the meaning is evident; the President is afraid to stir up the foreign powers by declaring Confucianism the "State religion," but he lets it be known that he chooses to follow Confucianism, and all officials who value their heads will follow his example.

The Chinese New Year was celebrated this year as it had not been since before the Revolution. All knew that this reaction must come sooner or later, but without doubt in a few years there will come a counter reaction, and perhaps then we may find a happy medium.

Mr. Patterson is making the rounds of the country churches now, and it keeps him busy, since he has all of his own and Mr. Junkin's out-stations both to look after. At one of these out-sta-

tions Mr. Patterson is very much pleased with the efforts of the Christians to build a church; some Christians have even mortgaged their land to get money to put into the church. So you see our Christians are not allowing presidential mandates to cool their ardor. The Lord's work goes right on whether Yuan Shi Kaih Kowtows to Confucius' picture or not.

Dr. Bradley reports an unusual number of cases to break off opium this spring. Opium is getting so high in

price that only the wealthy can afford to smoke it now. We hope to see the day before many years when opium will be a lost art.

We know that you are praying for China, and we beg you not to grow weary in your petitions, but to continue to ask "in faith, nothing doubting," that the Lord may set up in this land a stable and upright government, and that His Spirit may be poured out upon these people in all His fullness and power.

Suchien, March 28.

INFORMATION! BARRELS OF IT! TONS OF IT!

BY REV. R. E. MCALPINE.

THIS was the call impressed upon us, in express words, by one of our visitors of the Rowland party this past week; and it was the strong impression left with us by all the members of that delightful party. Their visit was one of the happiest that has come to us from any of our "Home Base" fellow-helpers, and has left a wonderfully "good taste" in our memories—makes us almost ready to believe that some of the day-dreams and visions which have so long waited fulfillment, may really be now "starting to commence to get ready to begin to take shape," and be realized before our eyes.

Every member of the party, being genuine "missionary Christians," was as a natural consequence, keen for information, and the business-like methods with which they went after it have set a high standard for future visitors from Nashville, or from the Church at large. A delightfully rainy day, with just enough raw in the atmosphere to make a tiny heating stove look comfortable, gave ideal conditions for the all-day conference. A printed questionnaire, some good large maps of our field, and these level-headed business men hot after facts, all combined to make it a joy to describe the work in detailed order. The next day at the Sabbath

services and the Monday after, as they went with us to outstations, meeting our Christians and getting a grasp of the situation, their warm interest and steady questions rendered it still more a delight to supply the information desired. If only they could have afforded the time to go with us over the entire work and also give the hearty addresses which they did in some places, this would have fulfilled one of our most cherished dreams. For it is of indescribable benefit and encouragement to all parties to have business men of such earnest sympathy bring



The Horse Is Worshipped in Japan.—Several Brass Horses Are in the Temple Grounds, Live Horses, Too, Are Kept Where Pilgrims May Feed Them and Worship.



Native Priests Carrying the Offering From the Main Shrine on the Hillside to a Detached Shrine Down on the Plain.—Kotohira, Japan.

the stirring messages they delivered to the congregations in this land. Nothing that we missionaries could say would make an impression like that.

When the evident thirst for information shown in the actions of these friends was set forth in so many words in the clean-cut call at the head of this page, as one of the gentlemen was addressing our missionary community on Sabbath afternoon, the good resolution doubtless came to us all to try to do more than in the past in the way of furnishing facts and details of the work. And as this speaker said, "Assume that we people at home know nothing at all about the field," my typewriter has decided that it will endeavor to send along some glimpse of a department of the work as often as possible, no matter if repetition is thereby a real danger.

And this time, just a paragraph or so about work for school boys at the government school in Tsushima, fifteen miles west from here. All winter my wheel has taken me out there every

day for a Bible-and-English class with the students, tract distribution and wayside talks later, and a meeting in an "upper room" of a Christian man, a teacher in the same school, after supper; then a swift run home in the wintry breezes. This spring the city railway has extended its trolley system with a line out to Tsushima, much to the joy of wheel and rider. And as the fare for round-trip is only thirty-two cents, we may surely say the work "pays," as much as that expression discords with Scriptural reasons for mission work. But I mention such financial facts because our visitors told how often the question is raised, "What becomes of the money we contributed?" If they will just remember that from twenty-five cents to a dollar is spent nearly every day by each man of us in traveling to the points in our field, that will give one considerable item of expense.

As I have gone back and forth all winter without seeing any immediate results, sometimes I also have been

guilty of raising the question, "Is it worth while?" But last month and recently my little faith has been rebuked and encouraged. After the class graduated in April, one of the students who had never shown interest in the voluntary Bible class, came one night on a special visit to town to consult with me as to his future: his parents blocking the plans he had in mind. After advising to the best of my wisdom, I had an earnest talk with him about his future for time and eternity, ending with a prayer for him and his parents, which he seemed to appreciate. Recently a letter came from him, telling how he was still very far off from a solution of his problems, and that he had now retired to a quiet mountain retreat to calm his raging spirit with the beautiful scenery; evidently having come seriously near the folly of so many of his hot-headed and misguided countrymen—committing suicide. How thankful I was that the Lord had given me any hold on this young man, enabling me to show him even dimly a better way than his own wilful desires. I am keeping in touch with him still. His letter is as follows:

Dear Sir,—I don't know how to express my sincere gratitude that you,

giving up your going out, gave me an audience without minding that I am a mere boy, and it was in the night the other day. Your kind instruction and explanation gave me great interest. Moreover for me you had earnest prayer: thousand thanks; I shall never forget that forever. I returned the next day and talked about your respectable character to my family. My mother and elder brother advised me to become a Christian. I replied that I would to be as soon as my future movement decided upon. But, sir, they did not allow me to go to America. They said to me: "You had better study in Japan, but if you insist on going we shall not urge you to stay, do for yourself." But, sir, it has long been my wish to go to America and so I can not bear to give up it. I am now lacking my brain or wits. My heart has been broken as if the waves against the rocks. Sir, I have come now at Owashi and I am endeavouring to calm my hot heart. Communication is difficult but scenery is very fine. There are several things worth seeing, especially the Nachi Falls, the first of all in height, and Dorohaacho, called the Sekiheki, of Japan, whose sight we could not miss. When you are at leisure please visit for



Idols Are To Be Found Everywhere in Japan.—This Is a Mountain Road Where Pilgrims Make Their Weary Way to the Shrine Above.

pleasure. With kind regard to your family.

Yours very respectfully,

H. NOGAKI.

Mr. MacAlpine.

P. S.—I have no excuse that I have delayed to send a letter of thanks which must have been sent for immediately, but my raging mind have prevented to do. Please pardon my impoliteness.

BEGINNING OF THE NATIONAL EVANGELISTIC CAMPAIGN. IN JAPAN.

REV. S. M. ERICKSON.

JUST a word about the National Evangelistic Campaign in Japan. While Dr. Mott was in Japan last year it was proposed to raise \$25,000 to carry on a united national evangelistic campaign for three years. All the various denominations entered heartily into this plan. At once committees were appointed. Dr. Ibuka, of Tokyo, became national chairman. Dr. Uemura has charge of the eastern section and Dr. Miyagawa has charge of the western division. It was planned to start in the west at Shimonoseki, but all the original plans had to be changed on account of the sad death of the Empress Dowager, and the first meetings were held in our province. The campaign was carried on at the same time in six different towns. Sixteen busy pastors and laymen from all parts of the empire assisted in the meetings. The Governor made it possible for us to have meetings in the school for the students. One meeting was held in the Normal school in Ta-

kamatsu, where over 1,100 students from the Normal, Commercial and Art Schools assembled. A good many teachers were present, too. Another meeting was held in the Girls' High School, and some 800 students were in attendance. Still another meeting was held for a great crowd of students at Sakaide.

We also had meetings in the local opera houses. We had two of these in Takamatsu, the first night in spite of heavy rain, some 900 assembled and listened to inspiring addresses by Dr. Miyagawa and Madame Hirooka. Dr. Miyagawa is one of the leading Congregational pastors. Madame Hirooka is a member of the wealthy Mitsui family, who became a Christian only a few years ago at the age of sixty one. She gave a simple testimony of how she had been led to know the true God. As she told how her pride had given way to a conviction of sin she made clear that the power of the cross is the same yesterday, today and forever, for the rich and poor alike. Her testimony was especially interesting at this time because some of the other members of the Mitsui family are at present in prison for giving bribes in connection with the recent naval scandal.

The meetings at the other points, too, were well attended. At Sakaide the cotton mill people asked for a meeting for their employees. About three hundred hands were out for the preaching. During these meetings we got out some 8,000 tracts and distributed them through the post. In Japan we have



Some of the Lepers That Come to the Meetings in the Leper Colony at Takamatsu.



Salt Fields Near Salkalde, Japan.—The Salt Sea Water Is Sprinkled on the Loose Sand, and as the Water Evaporates the Salt Crystallizes.—The Government Exercises a Monopoly on the Salt Business.

what is called the "advertising post, whereby the mailmen will distribute circulars at the rate of five cents for two hundred, placing one copy in every house where they leave mail. Distributing by post has some advantages. For instance, wherever a letter goes the people are likely to be able to read, and the tracts are not wasted.

The newspapers also made some reports of the meetings. By all these means we reached thousands of people. Never before have we had such a campaign in this province. Already we are seeing some results from this effort.

Since I last wrote the Empress Dowager has died. She died in Numadzu, but since royalty are not supposed to die away from Tokyo, her death was not reported until her body reached that place. Then it was announced as though she had died in the capital. The funeral has been on for the last three days. All the houses have signs of mourning out. No public meetings are allowed and business is at a standstill. The death of the Emperor and the Empress in such a short time has shocked

the people severely. These sad events, together with the naval scandal and corruption among the Buddhist priests, have caused a great deal of unrest. The people are beginning to look for something that they can rely upon. Now is the opportunity for Christianity.

You know perhaps that Mr. Charles A. Rowland, Dr. J. P. McCallie and Dr. Silliman, of the Laymen's Movement, are at present in the East. They have just been with us, and we enjoyed their visit so much. If you should ever happen to meet Mr. Rowland on his return, ask him all about that pleasant and delightful trip over the Pacific Ocean. We were glad to see them, and they brought us much encouragement. We hope that they may be able to get the facts that they have gotten in Japan before the whole Church. I need not say that we shall be glad to have some of the laymen and ministers come out this way more frequently. If your church has not sent her pastor to Europe, why not send him on a visit to Japan and China? It will help him to serve you better.

Takamatsu.

From Mrs. J. M. Williams, Wesson, Miss.:

We cannot get along without the SURVEY; it is our "business partner."

"THE HUSKS."

REV. S. M. ERICKSON.

SOME of the children of the light must fall into the prodigal's condition before they can understand the Father's love. Some must eat the husks and drink the dregs of bitterness. This is apparently the only way in which they can learn the Father's will. The Psalmist said, "Before I was afflicted I went astray, but now have I kept thy word." These words express the experience of two Christians in Takamatsu.

Tomiyama San was baptized some ten years ago. She was faithful in her devotion to her Master and in her attendance at church. When the time came to erect the present church building, though only a teacher in the primary schools, with a possible salary of four dollars a month, she subscribed and paid twenty dollars. She was faithful in her witness, too, and this cost her her position in the school. Then the inevitable marriage question had to be met. Japanese girls are born to marry. Tomiyama San was married, but the man did not encourage her attendance at church. She became cold in her faith. Then she drifted away altogether. The church officers considered her case and disciplined her, but this made her more indifferent. They moved away from Takamatsu, but the husband was not able to make enough to support the little family of three, so the wife became a servant. Still she did not come back to the fold. Her husband got what is called "Japan head," a trouble which makes one very nervous and weak, and in this weakened state he contracted consumption. She had to leave her place and return to this province, and find a position in the public schools, where she earned barely enough to support the family. We heard of their return and Mr. Hassell visited them out in the country. Tomiyama San seemed to show some faith, but her husband, perhaps not re-

sponsible for his action, told Mr. Hassell not to come again. A few days after this he had a sudden change for the worse. He was taken to the hospital, but died soon after. This last sorrow brought Tomiyama San back to her father's house. The Christians were sympathetic to her in her trouble and made her feel glad to be back in the church. It took a lot of affliction to bring her back, but this only showed how much the Father loved her.

Tsuji San had run through a fortune before he was baptized. When he came he brought only a wreck, but the Father received him. His old life had an awful hold on him, however, so after his baptism he fell. Tsuji San had taken up a rather dangerous business—that of making skyrockets and fireworks. Some time after he had drifted away from the church he had an accident. Some of the gunpowder exploded and crippled him. While he was in the hospital some of the Christians were kind to him, but when he got well he did not return to church. Again some time passed, and he had another explosion in his house. This was very severe. His feet and hands were burned badly, and some of his fingers had to be amputated. The powder burns left spots on his eyes, and almost blinded him. He had to be in the hospital for some time, and barely escaped being sent to prison for having explosives within the city limits. Now he is not able to make a living, but receives enough rice from relatives to keep him alive. He makes his home with his little boy in one of the dirtiest houses I have ever seen. When I called in January I found that he had no paper pasted on his door frames, but was exposed to the cold winter winds. There is not much left of Tsuji San now. It was pitiful to hear him say, "Though friends may forsake me, the



One of the Floats at the Big Fall Festival.—This Festival is the Largest Religious Spectacle Each Year in Takamatsu.—On Such Occasions All of the School Children Are Taken in a Body to Worship at the Shrine.

Lord will not cast me off." The friends of his prodigal days have forgotten him, but the Lord still loves him. He is back in the fold. He has experienced, "For whom the Lord loveth He

chasteneth, and scourgeth every son whom He receiveth."

First the husks; then afterwards comes the feast prepared by the hand of the loving Father.

SIGNS OF THE TIMES IN JAPAN.

REV. H. LOOMIS.

AT a recent gathering of representatives of Buddhism, Shintoism, Christianity and Educators in Tokyo, the Mayor of the city delivered an address in which he said "Japan has come to a turning point in her history. Hitherto the education has been purely secular, and the leaders of the nation, both political and educational, determined upon their policies with little regard for religion. For fifty years the attempt has been made to get along without religion, both in education and social reform.

"The attempt has failed; and it is now admitted that religion is essential to the life of both the individual and the nation. That was the meaning of the transfer of the Bureau of Religion to the Department of Education; which is apparently only a change in admin-

istration, but in reality it means that a moral crisis in the history of the country has arrived, a great need is pressing, and the need can be met only by religion."

Rev. K. Ibuka, D. D., President of the Meiji Gakuin (Presbyterian College) in Tokyo, reports that during a recent visit to Southern Japan he was greatly impressed by the marked change in the attitude towards religion of those engaged in education. The president of one of the government colleges invited him to address the faculty and students; and, not only presided, but introduced him as a Christian minister. So wonderful was the change that it seemed to him like a miracle.

His conclusion was that the present conditions in Japan are full of promise for faithful, intelligent endeavors in

Christian work. It may be said that a time to sow the seed has now come; and, if the good seed is sown, in due time there will surely be a harvest.

In an address by the new Premier of Japan, Count Okuma, at the dedication of the Chinese Y. M. C. A. dormitory in Tokyo, he said: "The fatal defect in the teaching of the sages of Japan and China is, that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and, any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."

At a gathering of three hundred officers of the army at Himeji, Count Okuma said to them that the strength of a nation was not to be measured by the size of the army or the number of its battleships, but by the moral power that is supplied by the religion of Jesus Christ.

Count Okuma and Mayor Sakatani do not merely talk of the value of Christianity, but show their faith in it in other and practical ways. It is due to their financial support, in addition to that of others, that the Christian leaders in Japan were able to invite the next World's Sunday School Convention to meet in Tokyo. In conjunction with them is also Baron Shibusawa, who is one of the most successful business men in the country.

The National Evangelistic Campaign has begun. Its object is, (1) A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest efforts to lead others to the Saviour. (2) A widespread presentation of gospel truth to the whole non-Christian community."

Of the first series of meetings, which were held at Okayama, Rev. Mr. Wilson writes that the Provincial authorities placed the public hall at the disposal of the committee, and in other

ways showed their interest and sympathy. For three days and nights all the churches of the city united in the meetings held in the hall; and there was a large attendance. For four days meetings were held in the different churches and at other places in the prefecture.

One of the chief speakers was Rev. Mr. Miyagawa, who is said to be the pastor of the largest congregation in Japan, and he is also chairman of the Evangelistic Committee for Western Japan. In his addresses he called the attention of his hearers to the fact that there was general dissatisfaction with present conditions, and urgent need of reform. First of all there must be an awakened conscience, and, back of it all, a God of authority. We must hold before the people a God of Justice. A religion of righteousness must be proclaimed, and accepted, before we can overcome the evils that prevail and become a truly great and prosperous nation.

A remarkable feature of the meeting was the presence and prominence of Mrs. Hiraoka, who is the owner of a bank and life insurance company in Osaka. She belongs to one of the most distinguished families in Japan; and, by her own energy and ability has accumulated a large fortune as well as reputation.

She began the study of Christianity about five years ago, and was baptized three years later.

Before her conversion she had never spoken at a public gathering; and such a thing is still very unusual in Japan. But in her bearing, fluency of utterance, earnestness, and spiritual power she has taken rank among the first.

The truth which she sought to impress upon her audience was that it was a mistaken idea that the Japanese people are different from other nationalities, and the religion which is adapted to other people is not suited to them. What has been found to meet the wants of humanity in other lands is equally

fitted to meet the need of Japan. Then she urged upon them the claims of the Christian religion as the one system that has proved by its results its divine origin and universal adaptation to meet human need in every land.

A meeting to commemorate the thirty-fifth anniversary of the beginning of the Y. M. C. A. work in Japan was held in Tokyo on the 6th of June. The president of the association is the Hon. S. Ebara, who is a leading member of the House of Peers.

In his opening address he said, "The progress of materialism must be met with a strong spiritual power, or we shall be drowned in a sea of crass materialism. The Young Men's Christian Association is an institution which strengthens one with a spiritual conviction; and if we firmly arm ourselves with the faith of Christ as God we need not be afraid of spiritual shipwreck, however great may be the obstacles that meet us."

The Minister of Education said: "I congratulate you on this auspicious occasion, and hope that all men of the association will strive more and more to promote the public welfare and contribute much towards the welfare of society."

The message from the Premier was, "The expressive aspect of young men with ideals founded on the teachings of Christ, assembled together in a strong organization, gives me hope and joy for the future of Japan."

At the request of the Department of Communication the Tokyo City Y. M. C. A. has undertaken to provide for one year ethical and religious lectures once a month to 3,500 postoffice employees in the metropolis. The speakers are to be free to speak of their faith and expound Christian teaching.

There are six student Y. M. C. A. organizations in Kyoto, with a mem-

bership of 1,000. Among the associate members are the Governor, the Mayor and the Chief of Police.

The Governor and Mayor of Osaka are members of the Y. M. C. A. in that city.

Among the supporting members of the Y. M. C. A. in Nagasaki are the Governor, the Mayor, the Chief of Police, and some fifty other officials.

Of the eleven heads of departments connected with the Southern Manchuria Railway at Dalney ten are members of the Y. M. C. A.

The president of the Japanese Y. M. C. A. at Seoul is Chief Justice Watanabe, who was the founder of a judicial system in Korea.

The statistics for the year 1913 have just been completed. The following comparative tables will indicate to some extent the growth of Christianity during that period. The figures are not as complete as we would like, but are the best that we have.

	1913.	1912.
Adult baptisms....	6,848	6,089
Communicants	80,383	73,226
Total church members	98,325	90,469
Organized churches	858	831
Churches, self supporting	182	186
Churches, partly self-supporting ..	675	645
Preaching places..	1,256	1,280
Ordained ministers (Japanese)	728	702
Unordained ministers and helpers.	732	652
Sunday School Scholars and teachers	108,495	106,580
Amount of contributions, Japanese	374,538 yen	318,693
	\$187,269	\$169,493
Yokohama.....		

From The Woman's Missionary and Aid Society, Griffin, Ga.:

Each month we look forward to the coming of the SURVEY as we would a visit from an interesting, helpful friend.



Rev. R. D. Bedinger and His Class of Prospective Evangelists at Lusambo.



Congregation at the Lusambo Church Services May 3, 1914.



Mrs. McKinnon and Her Class of Women at Lusambo.

SOME RECENT VIEWS OF



The Belgian Fortifications on the River at Lusambo.



One of Lusambo's Pretty Homes in the State Quarters.



Street Scene in Lusambo.

LUSAMBO, OUR NEW CONGO STATION

TSINAN MEETING OF THE PRESBYTERIAN FEDERAL CONFERENCE

J. W. DAVIS.

FOR more than ten years the question of having an organic union of all the Presbyterian churches in China has been under careful consideration. The matter at first took shape in meetings of committees. Then a Federal Conference held its meetings. The meeting in Shanghai in 1909 was followed, after an interval of five years, by the meeting in Tsinan, the capital of Shantung province, May 13-17, 1914. The delegates to this meeting represented churches in Manchuria, and the provinces of Chihli, Shantung, Honan, Anhwny, Kiangsu, Chekiang, Fuhkien, and Kwongtung. These churches have, according to the latest statistics, sixty thousand communicants. There were twenty-nine delegates, twelve foreign and seventeen Chinese. Among them were two Southern Presbyterian missionaries, W. H. Hudson, of Kashing, and J. W. Davis, of Soochow.

At previous meetings action along several lines had been taken, looking to the formation of one organically united church, governed by the Presbyterian General Assembly of China. At the meeting in Tsinan arrangements were made for taking the final step.

After hearing an expression of individual opinion, which showed that the Chinese delegates were, without exception, in favor of forming, as soon as possible, an organic union, the matter was fully discussed and the following points were approved:

1. This Federal Conference shall prepare an overture to be sent to the Presbyteries stating the action taken *re* the formation of a General Assembly.

2. Each Presbytery is requested to vote on the question, Do you approve or disapprove of forming a General Assembly?

3. The position with regard to creeds, taken at the 1909 meeting of the Fed-

eral Conference is to be maintained temporarily. (This simply allows each presbytery uniting in the Federal Conference to use its own creed. The majority use the Westminster Confession of Faith and the Larger and Shorter Catechisms.)

4. The name to be used is the Presbyterian Church in Christ in China.

5. The courts of this church shall be in graded succession as follows, Session, Presbytery, Synod and General Assembly.

6. Membership in Sessions, Presbyteries and Synods shall be as heretofore. The General Assembly shall be composed of ministers and elders elected by the presbyteries. Each presbytery shall elect two delegates. But in case a presbytery shall have more than three thousand communicants it shall elect four delegates.

7. The officers of the General Assembly shall be a moderator, a vice-moderator, a stated clerk, a temporary clerk, an English clerk, and a treasurer and accountant.

8. A quorum of the General Assembly shall consist of twelve members, at least half of whom shall be ministers, representing not less than three synods.

9. (1) The synods and presbyteries not yet connected with synods, which desire to enter the proposed General Assembly, shall be requested to send to the next Federal Conference statements of opinion concerning the General Assembly's jurisdiction and limits of authority, so that the Federal Conference may, by selection and comparison, prepare a suitable constitution to submit to the constituent synods and presbyteries, which constitution when approved by a two-thirds majority of the presbyteries shall be considered binding.

- (2) Changes in the constitution, considered desirable by the General As-



Tsinan Presbyterian Federal Conference, May, 1914.

sembly, shall be submitted to the constituent presbyteries and no change shall be made unless approved by a two-thirds majority.

3. A synod or presbytery desiring to make any change in the constitution shall present the matter to the Assembly by overture to be dealt with according to rule.

10. If the General Assembly should be formed, it is recommended that a committee be appointed to collect the sum of twenty thousand taels (about \$15,000 gold) to be put in bank as fixed deposit, the interest to be used in defraying the traveling expenses of delegates to the Assembly.

11. The General Assembly shall meet once every three years.

12. The moderator and stated clerk are instructed to communicate the temporary rules and regulations approved by this body to the presbyteries, requesting them to report their views as to the desirability of forming a General Assembly and the constitution needed for the same, and to elect delegates to a Federal Conference to meet in 1915, to discuss the subject of a General Assembly which, it is hoped, may be formed in 1916.

The above is a translation of the Chinese minutes of the conference.

Dr. W. M. Hayes, of Shantung, made

an excellent moderator. The discussions were full and free and the speeches as a rule were short and to the point.

During the discussions a suggestion was made that it might be well to have the General Assembly exercise legislative power and let the judicial authority rest with the synods from whose decisions there could be no appeal. This was not pressed. It was tacitly felt that if this plan were adopted the General Assembly would really be no more than a Federal Conference.

Among the Chinese delegates there was a strong undercurrent of sentiment in favor of having an organic union of Presbyterians formed in the near future and later on a broader union to include all Chinese Christians in one body. It is not certain that all of the existing synods and presbyteries newly formed and unconnected, will join the proposed General Assembly. Some may prefer to remain independent. It is, therefore, too soon to feel confident as to the wider union being effected.

The next meeting of the Federal Council will be at Shanghai in 1915, the exact date will be fixed by a committee consisting of the officers of the Tsinan Conference.

Soochow, China.

MISSIONARY SAILINGS.

ARRANGEMENTS have been made for the sailing of the following missionaries from Vancouver by the Empress of Russia on August 20th:

For Japan—Rev. and Mrs. W. McS. Buchanan, Mrs. W. C. Buchanan and Miss Elizabeth Buchanan and Miss Evelyn McAlpine.

For China—Miss Pearl Sydenstricker and Miss Irene McCain. These will also sail with this party: Miss Martha N. Davis, who goes to Korea to teach in the family of Mr. Preston, and Mrs. Langdon Baxter, who goes to assist Dr. McFadyen in his work at Hsueh-wu.

On September 17th it is expected that Dr. and Mrs. R. T. Shields, Rev. and Mrs. A. A. Talbot, Miss Nettie Mc-

Mullen, Miss Agnes Woods and Miss Lily Woods, and possibly some others, will sail from Vancouver for China.

In these two parties are five daughters of missionaries, all of whom have graduated with honor, two from the Southern Presbyterian College at Red Springs, two from Marv Baldwin Seminary and one from Randolph-Macon College, who are now going back as appointed missionaries. Either in this number or in the October number we hope to publish their photographs in a group. They will all have the immense advantage over the ordinary missionary of being able to use their own mother tongue in talking to the Chinese and the Japanese. They are a missionary party of whom we feel especially proud.

FOR THOSE AT SEA.

HANNAH ALLEN IVES.

O Holy One who trod the midnight sea,
Stillings its clamorous voice and angry
 might,
Making the darkness of the storm alight,
On the dim far distant shore of Galilee.

Walk softly o'er the wave that bears for me
Those whom I hold so dear unto my sight,
Follow their ship, or lead it, day and night,
Safe to the haven where it fain would be.

And if indeed for them the future hold
Storms for each heart, a battle for each
 will,
Sorrow perchance, with its mission to fulfil,
Stretch out strong arms their every way to
 enfold,
Lift tender hands—speak, as Thou didst of
 old
For them who loved Thy voice—"peace,
 peace be still!"
Sabbath, June 28, 1914.

Presbyterian Standard.—

SAILING TO CHINA IN 1859.

(An account of the first voyage of Dr. and Mrs. Young J. Allen when they sailed to take up their great work in China. Written by Mrs. Allen.)

MY husband and I sailed from New York City for China in December, 1859, on a sailing vessel called "The Seaman's Bride." At that time there were no steamers going to China, only sailing vessels. Not until the Union Pacific Railroad was built did steamers cross the Pacific from San Francisco to Yokohama, Japan, and thence on to Shanghai. At the

time we made our first voyage the length of the voyage, as a rule, was from four and a half to five months. We were seven months; and some time before we reached Shanghai we were given up for lost. We sailed on the Atlantic Ocean around the Cape of Good Hope, South Africa, then on the Indian Ocean, through the Straits of Sunday, then on the China Sea up the coast to Hongkong, and then from Hongkong to Shanghai. Our ship was so long making the voyage because it was not what was called a "clipper ship," which were the fast



Miss Irene McCain, China.



Miss Pearl Sydenstricker, Chinkiang, China.

sailers. Another reason was that we had fearful storms and were blown out of our course. Another reason was there were calms, when we had no wind and could not sail at all.

The ship was provisioned, in a way, for about four months. But people had not learned to put up nice canned food (for my part, I do not think any canned food good even now), and it was before the days of condensed milk. When our canned food gave out we had what the sailors called salt junk, which is corned beef and biscuits called hard-tack. The beef had been twice around the Cape and was three years old. The biscuits we had to break open to get the weevils out before we could eat them. The beef I could not eat. The water was so unpleasant to the smell that we had to hold our noses to be able to drink it, and it became so scarce that each passenger was apportioned one pint of water for drinking and bathing. Of course, we had all the salt water we wanted for bathing. We had a heavy fall of rain in the Indian Ocean, and all the passengers caught what they could on deck in which to wash their clothes. To this day good, pure, fresh water seems so precious to me that I do not like to see it wasted.

We were one hundred and fifty days out of sight of land. The only place we stopped at before we reached Hongkong was Anga City. When we arrived at Anga we bought small chickens, sweet potatoes, and fresh fruits (bananas, oranges, and lemons). We were all ravenously hungry, and the steward prepared a small chicken for each one, which

was not much for a hungry person, as they were so small.

We had no good water because we had no condensers on board to turn salt water into fresh. I do not know if such a machine had been invented then. The water we had to drink had been put into barrels that had not been properly cleaned, and I suppose water will not stay fresh and sweet forever unless it is running water.

Our great discomfort was the rolling of the ship. For days she would roll so that we could look up through the skylight and see the waves, mountain high. Many days I felt as if I would give ten years of my life for one quiet night's rest. When the ship rolled so badly, I was obliged to hold my baby in my arms, lest she might roll out of the berth and get hurt. The berths were only about two feet wide, and there were just two in our tiny stateroom. My husband slept in the upper berth, and the baby and I slept in the lower. I remember that one night when the ship was rolling I dropped off to sleep and baby rolled out of the berth into the dining saloon, and did not stop rolling until she reached the opposite side of the saloon. All the passengers' cabins opened into the dining saloon, and in the tropics it was so hot that we sometimes left our doors open. Of course when I heard the baby cry I waked up quickly, ran across the saloon, and picked her up, expecting to find some bones broken. But, no, she was safe and sound; but I was so frightened. The baby is now Mrs. G. R. Loehr. She was just six months old when

we sailed from New York. I remember one severe storm we had when the hatchways were battered down (I think that is the proper nautical expression) for three days, and we were in utter darkness all the time except for the light of a candle; and the galley—that is the cook house—was blown away from off the deck, so the cook could prepare no food until the storm ceased and the galley was rebuilt. My husband crawled on his hands and knees to the pantry and found some ancient cheese and some hard-tack for us to eat. I do not remember being frightened at all, because when the sea was very rough I was so seasick as to feel afraid that the ship would not go to the bottom and so end my misery. My husband was never seasick one moment during the whole seven months' voyage and kept quite well all the time; he really had a wonderful constitution. It was well for the baby that he kept so well, because when I was too ill to care for her he took every care of her; we had no servant. With such poor food and such great discomfort I had little nourishment for the baby. It has always been a mystery to me how she lived through it all. I think the Heavenly Father meant her to live for some wise purpose, I know not what; yet I am sure that her constitution was injured permanently by that voyage, for she has never been strong.

One other very great discomfort of the voyage is the following (I am almost ashamed to mention it, but you ask for the hardships): When we got into the tropics the ship was alive with bedbugs, so that it was impossible to sleep at night. They had been there all the time, but did not come out till we

reached a warmer clime. I was so tired and miserable for the want of sleep and rest that I took my sheet and pillow on deck to sleep. Then I got fever and was very ill with that in addition to the seasickness.

When we arrived in Hongkong I was carried ashore on a litter to the hotel. I thought I was "done for" and my baby also. I did not think either of us would ever recover, but we did.

In the midst of our great discomfort on the voyage there was one redeeming feature: the captain was a gentleman and a Christian. Another comfort was that my husband was kind, sympathetic, and patient. I used to feel that but for these two things I could not have endured the voyage. My husband was always cheerful, never discouraged, always optimistic, and there were days when it was calm and I did not feel ill, then I was happy, too.

When I think of that long voyage of years ago, I think I must have been a brave girl, for I was only nineteen years old when I married and twenty when we sailed for China. My husband was only twenty-three—we were both children. Yet we never regretted going, and all the years he worked so hard in China he was ever hopeful and happy. Neither did I regret going, and China now seems like home to me.

I suppose I ought to have drawn the contrast between our voyage and the present voyages in the great palace steamers, but I leave you to imagine the contrast. I never feel like complaining of the accommodations after that long first voyage, and I have little patience with people who do complain.—*Woman's Work in the Far East.*

PERSONALIA.

A note from Mr. Erickson informs us that a suggestion made in a recent number of *THE SURVEY* has brought him the means to procure a motorcycle, which will enable him to cover about four times as much territory in his country itineration as he could do without it, and with a great saving of physical energy that can be expended in many profitable ways. We congratulate the friend who gave this help on having made a very profitable investment.

Davidson College honored itself and set a good example to other Presbyterian Colleges by conferring the honor-

ary degree of D. D. on Rev. Mr. Yamaguchi, one of the teachers in our Theological school at Kobe. Mr. Yamaguchi is a graduate of Princeton Theological Seminary and is said to be a man of brilliant intellect and of thoroughly evangelical spirit.

Two of our missionaries also received this well deserved honor this year at the hands of their respective alma maters, namely, Rev. R. E. McAlpine, from the S. W. P. University, and Rev. J. Mercer Blain, from Washington and Lee University. At home we do not think it matters much whether a man has a D. D. or not. It is far from being always a criterion of special abil-

ity or attainment. But in the foreign field the possession of the title adds to a man's prestige and gives him influence with the native church, and we are, therefore, always glad to see it bestowed where it can be worthily done.

Dr. Shosuke Sato, who comes to the United States as exchange lecturer from Japan, is the president of the Sapporo College of Agriculture and an authority in agricultural economics. He was one of the earliest students in this college, and came in contact there with Dr. William Clark, who had been called from the position of president of the Massachusetts Agricultural College to organize agricultural education in Japan. Dr. Clark was a devoted Christian of Puritan stock and conviction, and from the day of his arrival in Japan in 1876 preached the Gospel as well as taught in the college. Indeed, he insisted on using the Bible as a college text-book in ethics. Among his converts was Shosuke Sato, who, as a student, became pastor of a group of Christians in the college and up to the present time has remained true to his first Christian decision. Dr. Sato later studied in Johns Hopkins, as a classmate of Woodrow Wilson, and has since then been a close friend of the President.

Miss Ella Graham, of the Korean Mission, writes from Paris, where she was on July 1st, en route. She expected to sail for home on July 9th, and has no doubt arrived at the time of this writing, although her arrival has not yet been reported. We shall hope to have her at Montreat for the August Conference.

Rev. and Mrs. S. R. Gammon, who have been at home for a year, expect to sail from New York, returning to their field, on August 22d. With them will return Miss Charlotte Kemper, who came home only a few months ago, as we supposed, without the expecta-



Rev. and Mrs. William B. Harrison and
Children, of Mokpo, Korea.

tion of returning. But notwithstanding her thirty-two years of service, her spirits are still youthful and her bodily strength has been remarkably preserved. Up to the present time, both in connection with the Lavras schools and on literary lines, she has done the full work of a missionary, and as Brazil is her home it is the proper thing for her to go back and continue there such service as she may be able to render until the time comes for her to be promoted to the higher responsibilities with which her faithfulness will surely be rewarded.

Two years ago Rev. and Mrs. W. B. Harrison returned from Korea on account of Mrs. Harrison's health. She was so ill that it was feared she might not survive the fatigue of the journey home. We are rejoiced to announce that the physicians have now pronounced her entirely recovered, and it



Rev. C. K. Cumming and Two Native Pastors,
Toyohashi, Japan.

is the expectation of the committee that they return to their work in Korea some time during the coming fall.

The letter of Rev. G. C. Stevens, giving account of the country evangelistic work in his field, is of especial interest. It gives the kind of details of the work that our people are anxious to know. In another letter he reports the baptism of thirteen new members during the month of March.

In the letter from Dr. Davis accompanying his interesting account of the recent Presbyterian Federal Conference, he says that "Some months ago a young Chinese woman was brought to Dr. Wilkinson raving and raging so that it required one male foreign doctor and three female Chinese trained nurses to manage her. They brought her in tied hand and foot. For weeks her case seemed hopeless. She is now quiet, gentle and perfectly normal." Dr. Wilkinson was one of the pioneers in this Christ-like work of caring for the insane in China. He has a special ward for them in his hospital, where many who would otherwise have perished miserably have, under his kind and skillful treatment, been restored to perfect health.

We extend a cordial welcome home to Rev. and Mrs. R. T. Coit, of Soonchun, Korea, who recently arrived at Greensboro, N. C., where they will make their headquarters for the pres-

ent. We earnestly hope that Mr. Coit will find the time needed for the restoration of his health in the air of his native woods and hills.

A letter from Prof. C. C. Knight at Lavarez dated June 13, reports that on May 14 a new Brazilian missionary arrived at his home, without having asked permission of the Executive Committee or having had to draw on our home treasury for traveling expenses. Her name is Miss Anna Fry Knight. We have no doubt she will learn to speak Portuguese more speedily than the average imported missionary does, and we hope that when she grows up, she will do as nearly all our missionaries' daughters are doing at the present time—devote her life to the work to which her father and mother have devoted theirs.

In spite of the hard times, reinforcements continue to turn up on all our mission fields without asking anybody's permission at this end of the line. Master James Herve Ross put in his appearance at Brownsville, Texas, on June 11, having been designated for the station of Linares, where his father and mother, Mr. and Mrs. H. L. Ross, reside. They have been there recently on account of the revolutionary disturbances, but Mr. Ross writes that they are hoping the way will soon be opened for them to return to their station. When his letter was received on June 15, they were having a meeting of Tamaulipas Presbytery at Brownsville, the first meeting it had been practicable to hold for two years. The new Mexican church at Brownsville was dedicated while presbytery was in session. A large and interested congregation was present. Three candidates for the ministry were taken under the care of presbytery, and three others who had completed their seminary course were licensed to preach the Gospel.

It seems at this writing that the peace policy of the President is going

to prove successful in spite of all the efforts of the small politicians to thwart it in the supposed interest of a political party. If it does succeed, it will be one of the greatest moral triumphs in American History.

Rev. and Mrs. J. W. Vinson, of the North Kiangsu mission, landed at Vancouver on June 18th. After a brief sojourn at St. Paul, Minn., they expect to make headquarters at Sherman, Texas. We extend to them a cordial welcome and hope they will have a delightful visit to friends at home.

It has always been the custom to furnish each one of our missionaries with a complimentary subscription to THE

MISSIONARY SURVEY. Occasionally we get word from some of them that they have not been receiving their copy. Wherever this is the case, we would always appreciate it if we could be promptly notified of the omission, and hereby request that such notice be sent us, in order that mistakes may be promptly rectified. One of our lady missionaries who writes us on this subject mentioned incidentally that she had just gotten home from her first itinerating trip among the Koreans. On the last day of this trip she walked seventeen miles, waded three rivers and rode across one river on a coolie's back. Incidents of this kind are somewhat sensational to us, but are very commonplace matters in Korea.

DO YOU KNOW?

1. Name two objects of the National Evangelistic Campaign in Japan.

2. What does the downfall of the Saionji ministry indicate?

3. Who is Madame Hirooka, and what is her message?

4. For what reason did a certain student retire to a mountain retreat to calm his raging spirit?

5. How did the Father show His love of Tomiyama San?

6. Why was a certain man, though no cash hung from his belt, yet a happy man?

7. What befell a missionary baby in 1859?

8. What do the Chinese think of organic Presbyterian Union in China?

9. When was singing, to the music of a flute and whistling, enjoyed as much as a Chinese theater?

10. What proclamation was put up recently at the city gates of a certain city?

11. Tell about the sad loss that has come to our African Mission.

12. Compare the Lower Congo Missions with our Mission at Luebo.

13. Give three items of interest from the Personalia in this number.

14. What five daughters of missionaries are returning to Japan and China as appointed missionaries?

Keep in touch with all the great activities of our great church by subscribing to the "Missionary Survey," which is the connecting link between us and the forward work of the four executive committees of our Southern Presbyterian church. Every Presbyterian ought to have this monthly magazine in his home, 50c. per year. This, together with "The Church Calendar of Prayer," gives one a wide understanding of the activities of our church, as well as the individual responsibilities of the members.—From the *Weekly Church Bulletin of the First Presbyterian Church of Greenville, Texas.*

JAPAN'S NEW PREMIER.

COUNT Okuma has recently come to the position of Premier of Japan. His influence is next to the Emperor. At the great Jubilee Conference of Protestant Missions in 1909 he used the following significant language:

"Though I am not a Christian, I have indirectly received an immense influence from Christianity. This semi-centennial is for us a most important celebration. The first missionary that I ever met was Dr. Verbeck, whom I first saw in 1864. He was my English teacher, and, though he did not teach me Christianity directly, his Christian conduct was a constant example. I afterwards received a United States History and a Bible.

"Anglo-Saxon civilization is that towards which Japanese aspire and to which they are approaching. This is of the greatest importance for us. The

missionaries have been exponents of this civilization. *There is, however, much yet to be done; for, from a religious point of view, Japan is in a starving condition.* It is most important to have good food and good drink.

"You are to be congratulated on the work of the past fifty years, and the victory is yours for the future. But we must not forget that life is more important than discussion. It was the life of Dr. Verbeck that influenced me more than his teaching. So it will be with you, and the success of the next fifty years will depend largely on what you are."

The elevation of Count Okuma to his present high position in the government is a source of great encouragement to the missionaries and to all the Japanese Christians.—*The Missionary Intelligencer.*

FOREIGN MISSION RECEIPTS—JUNE, 1914.

Receipts applicable to regular appropriations:

Churches	\$18,253.14
Sunday Schools	181.73
Young People's Societies.....	183.77
Children's Societies	72.92
Women's Societies	2,867.85
Men's Societies	165.22
Miscellaneous Donations	1,296.95
	<hr/>
	\$23,021.58

Legacies	601.73
Literature	74.60
Rent from Real Estate.....	22.50
Miscellaneous Items Returned	245.14
	<hr/>
	\$23,965.55

Special contributions not applicable to regular appropriations:

Churches	\$ 89.78
Sunday School	7,319.81
Young Peoples Societies	113.84
Women's Societies	522.00
Miscellaneous Donations	2,260.00
	<hr/>
	\$10,305.43
Annulty Fund	560.00
	<hr/>
	\$10,865.43

Nashville, Tenn.

EDWIN F. WILLIS, *Treasurer.*

A Change of View

"THE SENDING OF MISSIONARIES INTO OUR EAST-
TERN POSSESSIONS IS THE MADDEST, MOST
EXPENSIVE, MOST UNWARRANTED PROJECT THAT
WAS EVER PROPOSED BY A LUNATIC ENTHUSIAST,"
WAS WHAT THE BRITISH EAST INDIA COMPANY
SAID AT THE BEGINNING OF THE NINETEENTH
CENTURY.

"IN MY JUDGEMENT CHRISTIAN MISSIONARIES
HAVE DONE MORE LASTING GOOD TO THE PEOPLE
OF INDIA THAN ALL OTHER AGENCIES COMBINED."
WAS WHAT THE ENGLISH LIEUTENANT-GOVERNOR
OF BENGAL SAID AT THE CLOSE OF THE NINE-
TEENTH CENTURY.

SENIOR PROGRAM FOR SEPTEMBER, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Subject—Japan.

Scripture Reading—Our Missionary Bible.

Hymn—The Son of God Goes Forth to War.

Prayer.

Minutes.

Roll Call—Answer with an item of interest
about Japan.

Business.

Solo—Selected.

Reading—Missions and Lace.

Topical—A Nation Awakening.

Routing Superstition in Japan.

Symposium on the New Woman.

New Views of Marriage.

Held by the Japanese.

Hymn—Lord, Speak to Me.

Chain of Prayer—closing with the Mizpah
Benediction, in concert.

SUGGESTIONS.

In the leaflet, "Our Missionary Bible," let
the leader give the statement and the mem-
bers of the Society give the Scripture refer-
ences, which should be distributed before the
meeting. Items of interest should be taken
from the various issues of the Survey, thus
giving information on our own work.

The Symposium on the New Woman should
be given by several members of the society.

From the current issue of the Survey,
find items for special prayer, and let the
closing prayers be for these objects.

SOME FIRST IMPRESSIONS OF KOREA.

HARRIET D. FITCH.

Quite frequently something occurs, or
rather is so slow in occurring that we
repeat that sentiment of Kipling's,—

"It never is good for the Christian's
health

To hustle the Aryan brown;

For the Christian riles and the Aryan
smiles,

And it weareth the Christian down.

And the end of the fight is a tomb-
stone white

With the name of the late deceased,

And the epitaph drear, 'A fool lies
here

Who tried to hustle the East.'"

You can never quite feel the force of

this axiom till you have seen the East. The Oriental never hurries, all time is his. As one missionary said, "It will either kill or cure you." For one who wants a rest this most appropriately named "Land of the Morning Calm" (afternoon calm, it is too), is the most peaceful of abodes—but about the time you want anything rushed—ah yes! Then you feel that you have nerves. It doesn't do to want anything "right bad and right now." Keep cool—don't get excited nor hurried. In a land where it takes us two solid days to journey seventy-five miles, and requires three or four days for a trunk to travel that distance, we may as well resign ourselves to the inevitable; learn to do things slowly, backwards, and upside down! Become acclimated in other words.

In this connection I am reminded of a story one of the missionaries tells. Real live exertion seems incomprehensible to these people. An Oriental up in Seoul, watching Americans playing tennis for the first time, inquired, "Why don't you get your servants to knock those balls about for you?" I feel as though I were causing even more astonishment and horror at the West and its ways every time I go out horse-back riding, and dash down the road past leisurely pedestrians, or startle a whole small village, bringing out a following of screaming, wide-eyed youngsters to see what all this commotion is about. There is a most meritorious habit that the Orientals have—if they must smile at us, they wait at least until we get our backs turned, and they think we do not see. That's more than we would do if the tables were turned.

One night we tried to imagine a bunch of Koreans set down in Broadway. They'd never get across! They are conservative, and slow to adapt themselves to new conditions. A Seoul missionary once saw a dancing girl, much dressed up, in ermine-trimmed garments, and other unheard-of luxury for a Korean, taking a ride on a street car. Now the street cars in Seoul have

this system: they stop only at red-painted telegraph poles. Half-way between stops this girl decided she must get off immediately; the conductor refused to let her off, but she descended the steps anyway, and as one might expect, she fell flat into the mire. She rose up in wrath, and shook her fist after the retreating car. Many times I saw the Koreans run down by other vehicles either as they were getting on or alighting from a street car.

What must have been the impression of Dr. Oh, one of our most efficient workers, a Korean with an American medical education, when he saw skyscrapers, automobiles, and all the noisy, complex civilization of the United States? What a sight must have burst on his dazzled eyes! He had some adventures, but he kept his impressions, or at least his astonishment, quietly to himself till he returned. Then he lectured on America to incredulous fellow-countrymen. They said, "If you weren't a Christian, we wouldn't believe the things you tell us, and even so they sound impossible." When he started for America he knew the names of only two articles of food, toast and coffee. As the waiter brought him the menu on shipboard, every day for three weeks, and three times a day, he solemnly, knowingly studied the card, and then ejaculated, "Toast and coffee!" On this varied menu he managed to exist for that period; at least that's the tale as 'twas told to me.

When he reached America and put up at his first hotel he was fairly dazzled by the electric lights and mirrors. He related that he went to write his name in the register, and a boy seized his suit-case which he had set down. He pursued him down a corridor; the boy pressed a button, and lo! a door magically slid open. Here he placed the suit-case and bade Oh enter. Oh thought it a very nice room, though a little smaller than he had expected, and he was just preparing to make himself at home, when it suddenly shot up into

space! Thus he was introduced to the elevator. Probably his first acquaintance with sky-scrappers was quite as startling. These things, just ordinary to us, are unbelievably marvellous to the Korean. Getting his point of view is one way of seeing ourselves as others see us.

After Oh's six years of life in America, amid the luxury and ease of such a life, as compared with the primitive, poverty-stricken Korean life, he confessed that whatever doubt he had concerning the motives of the missionaries before (a secret idea that they were gaining some advantage by being here had lurked in his mind) had vanished completely. To give up those homes and that life to come here must be an unselfish act, he concluded. He has been a hero himself since his return. One of our men asked him if he had brought out a bed from America on which to sleep. He said, "No, my wife and my parents all sleep on the floor, and are used to it, it wouldn't be right for me to have a bed." "Did you not find it hard to sleep there after six years of sleeping in a bed?" continued his interrogator. "It nearly killed me at first," he replied simply.

This doctor is a man of brains and skill; he is statesman enough to comprehend the really pathetic condition of his countrymen and the great danger that they will go to the wall in this struggle of the yellow races in the East. The life of an educated Korean must be tinged by great sadness; to come back after seeing the blessings of civilization and prosperity, and to look upon the abject poverty and misery of thousands, or even millions of one's fellow countrymen, who would be capable workers if they had half a chance, either of obtaining the work or of gaining an education,—must result in untold mental distress. Such pioneers in the upward march of the nation pay the full price of pain and loneliness for their broader knowledge.

Our glimpses of old Korean customs

are always intensely interesting to us. One day this week two of the Owen children came rushing over in great excitement to tell us there was to be a heathen marriage in Pangnim, a nearby village, and as we had been eager to witness such a ceremony, we hurried thither. Some of the women knew Ruth and Mary Owen; also it was quite an event to have foreigners to come, so they treated us very cordially. They insisted on our removing our overshoes and crawling through the little door into the room with the bride, the bridesmaids—or matrons, rather, they are in Korea—and about a dozen other Korean women and children. I think the size of the apartment was hardly 9x9. The bride, in the usual costume of a yellow-green "chogerie," or short jacket, with maroon trimmings, and a bright cerise-colored plaited skirt, sat motionless and immobile in the corner facing the wall. They turned her, and she looked up at us with evident surprise: it is "custom" to show no expression whatever, to eat nothing, to say nothing, no matter how much teased to do it, for several days. But perhaps you'd have looked surprised too, if you had been a prisoner in your own house and yard within high walls from your tenth to your seventeenth year. This bride had to laugh at us finally, and later she actually talked. She was quite pretty, and very neatly dressed; her hair had been dressed in the Seoul style for a married woman, pulled out around the edges of the forehead so as to be perfectly square, well oiled, slicked back, and fastened low in the neck with a silver spike.

After the woman had talked awhile with us, examined our woolen coats and Letitia's scarf, and had tried to plaster down her curly hair, saying it would be so pretty, as she had a nice part, if it were only smooth—some food was brought in on a little low table—and it was up to us! We had not anticipated that, but knowing our tastes they had omitted anything too Korean-

ish, and as it looked rather clean, we took our chances, and sitting or kneeling on the warm, flue-heated floor in Korean style, we ate some slices of hard-boiled egg, some shelled chestnuts, kams, (persimmons), and diminutive slices of tangerines. We left untouched the heavy, doughy bread and dried dates; the other things tasted very good. Meanwhile four or five larger tables bountifully supplied with appetizing (?), or at least attractive-looking, dishes had been placed in the yard for the wedding feast, the gift of the groom. Everything was stacked up in the neatest and most precise piles; there were round mounds of small mussels, boiled in the shell, cylindrical heaps of the red-brown dried dates, dried kams, and bright scarlet fresh ones, oranges, chestnuts shelled and pared into neat tablet shapes, candy made from pink-dyed popped rice. Korean kimchi, red with peppers, slabs of the grayish-white, doughy Korean bread, round cakes of omelette, diminutive squares of fried pork and beef, (a rare treat for the poor), these also stacked and most curious dish of all, dried fish. The sticks of it were piled log-cabin-like in a hollow square, and the fibres of the topmost layer were carved and twisted into scrolls, most fantastic in appearance.

Besides the feast, there also preceded the bridegroom a black wooden chest, lacquered, or well-polished, with brass locks and hinges, containing his gift of garments to the bride. It was opened and the contents were admired. There were several silk dresses, one a beautiful rich blue ganzy one, and a number of muslin or linen ones for more ordinary wear, besides some pieces of goods and some raw cotton. The old woman who opened the box replaced everything as carefully as it had been put in originally, and the man who brought it in on his back bore it away.

After quite a wait, during which we watched several guests eating kimchi, bread and beans, and drinking "sool," or

finishing with a smoke from their long pipes (even the women enjoying this), we heard men loudly shouting without. The bridegroom, as passive and expressionless as the bride had been, was led in by a crowd of men. He wore a dark winter hood and coat, and a gay belt. The bride holding a piece of cloth before her face so as to conceal it entirely, was brought out by her attendants. The pair, kneeling opposite one another on the straw mats in the bare courtyard, prostrated themselves in turn before the wooden goose, the symbol of conjugal fidelity, which, draped in a red cloth, sat upon a low table between them. Then from another table in the centre, which had on it two vases with bamboo sprays, and some food and drink, an old woman took liquor in two gourd cups and passed it. The bridegroom barely touched it: the bride's share was consumed by her attendants, as she was behind the scenes, so to speak! Then she was led in again; the bridegroom was fed a mouthful or two of rice and kimchi—some ceremonial significance doubtless attaching thereto, and then the same old woman, who was probably the go-between who had arranged the marriage, amid the jokes and laughter, poked inside the groom's coat lapel a huge handful of fuzzy cotton seeds. Perhaps this is the ancestor of our rice-throwing! All this time the bride had not showed her face to the groom; it's a good system that; it insures the girl's getting a husband whether she's homely or pretty, since he can never see her till the knot's tied securely!

One night at about two o'clock we stole to the window to stare out into the starlight toward a distant fire. Gongs were clanging, drums beating monotonously and above this din rose the weird minor chant of the sorcerer and cries of "Igo, Igo!" (Ah me, a wail of distress). Now and then the noise would die down, then someone would throw fuel on the fire; it flared up and simultaneously the melancholy wail and the hollow drum beat rose to a crescent-

do; the gongs were clanged furiously, and the sounds were those of pandemonium broken loose. As the stars began to fade, and the sky to gray with the approaching dawn, the sorcerer seemed to be ending his work, since the sounds grew fainter and fainter. Evidently Korean spirits, as well as those of our ghost stories, walk by night. I shall never forget the impression of this night hour; how forcibly I realized that we were in a heathen land; and how tragic was the thought that perhaps even at that moment some poor unenlightened soul was passing into eternity.

If now I could take you into our church here and give you a glimpse of these transformed faces, these lovable, cordial, strong, saintly women, these

dear, neglected, ragged, dirty, but bright little children, the wide-awake, eager boys and men coming to prayer-meeting and church three hundred strong, here in Kwangju, where eight years ago there was not one Christian, where the blackness of heathen immorality and superstition was unrelieved by a single ray of light; if I could show you the women's country Bible classes to which they walk seventy-five miles, if necessary, or the 160 struggling little country churches or "groups" in this territory, which must be cared for by but two or three American missionaries, you might realize in a new way the divine inspiration of the Word of God, as well as the multiplying power of a life spent among such conditions.

Kwangju, Korea.

THE MISSIONARY SURVEY'S ROLL OF HONOR.

Churches having reached the standard of one subscriber to every five communicants—or better.

	Membership	Subscribers	One Sub. to every
		to the Survey.	— members.
Bethel (near Staunton, Va.).....	375	105	3.6-10
Mizpah (Richmond, Va.).....	209	54	3.9-10
Gallatin (Tenn.)	178	42	4.2-10

This Honor Roll is incomplete. There are other churches which have attained to the standard of "1 to 5" or better. Those churches believing themselves entitled to a place on the Honor Roll will confer a favor to the Magazine and to the Cause by advising us promptly, giving the details. Address Editor MISSIONARY SURVEY, Box 1176, Richmond, Va.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION [36]

Ibanche. 1897.
Rev. and Mrs. J. McC. Sleg.
Rev. and Mrs. A. L. Edmiston (c)
Rev. and Mrs. H. M. Washburn.

Luebo. 1891.
Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).

Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.
Rev. T. C. Vinson.

*Rev. S. H. Wilds.

Mutoto.
Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A. A. Rochester (c).
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.
Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.
E. BRAZIL MISSION. [15]

Lavras. 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.
Mrs. Kate B. Cowan.

Bom Sucesso.
Miss Ruth See.
Mrs. D. G. Armstrong.
W. BRAZIL MISSION. [10]
Ytu. 1909.
Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.
Rev. and Mrs. Gaston Boyle.
Camplnas. 1869.
Rev. and Mrs. J. R. Smith.
Itapetinlga. 1912.
Rev. and Mrs. R. D. Daffin.
Descalvado. 1908.
Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]
Garanhuns. 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]**Tungchiang. 1904.**

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
*Rev. and Mrs. Warren H. Stuart.
*Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourofman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.

Changchow. 1912.

Rev. C. H. Smith.
NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Hsuehonfu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFaden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-nu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
*Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.

Hatchow. 1908.

*Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]**Cardenas. 1899.**

Mrs. J. G. Hall.
Miss M. F. Craig.
†Rev. H. B. Someillan.

Calbarlen. 1891.

Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.

Placetas. 1909.

Rev. and Mrs. H. F. Beaty.
†Miss Janie Evans Patterson.

Camajuanil. 1910.

Miss Edith McC. Houston.

†Rev. Ezequiel D. Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts

Gonzales.**JAPAN MISSION [30]****Kobe. 1890.**

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lella G. Kirtland.

Rev. and Mrs. R. E. McAlpine

Suakki. 1898.

Rev. and Mrs. J. W. Moore.

Takumatsu. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyoohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okasaki. 1912.

Miss Florence Patton.

Miss Annie V. Patton.

KOREAN MISSION. [76]**Chunju. 1896.**

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
*Miss Julia Dysart.
*Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elsie J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Bigger.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]**Linares. 1887.**

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

*Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula, 1912.

Rev. J. O. Shelby.

Mrs. J. O. Shelby.

UNASSIGNED LIST. [1]

Japan.

Rev. L. C. McC. Smythe.

RETIRED LIST. [8]

Brazil.

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.

Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.

Mrs. L. R. Price.

Korea.

Dr. W. H. Forsythe.

Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 335.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see next page.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Beige, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. Brazil.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—"For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Ilwahanfu—"Care Southern Presbyterian Mission, Hwalanfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

Cuba.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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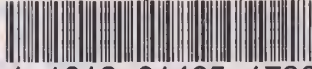
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